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POETRY.

From Rev. J. Huntington's Poems.

HYMN FOR THE

THIRTEENTH SUNDAY AFTER TRINITY.

August 20th, 1842.

When from Chaldea's starry plain
Southward did Abram bend
His course confiding, Thou didst deign,
O Lord! to call him friend.

But whence the new and mystic name,
To Abraham now given?
And whence the promise, in the same
Implied and sealed by Heaven?

The wanderer Thy word believed,
O true, O living Lord!
Thence the true promise he received
Thy Scriptures old record.

Grant us, O Lord, our faith to show
In acts of faith like his.
O grant it, Lord, for well we know
Thy only gift it is.

That so Thy faithful people may
Praiseworthy service do;
Nor fail in that Thy glorious day
To gain thy promise too.

To God, the Father true of Heaven;
And with the Paraclete,
To Christ, the promiseed seed, be given
All glory as is meet.

THE ONLY SOURCE OF GOOD.

What man is he that boasts of fleshly might,
And vain assurance of mortality,
Which all so soon as it doth come to fight
Against spiritual foes, yield by and by,
Or from the field most cowardly doth fly?
Ne'er let the man ascribe it to his skill,
That thorough grace hath gained victory:
If any strength we have, it is to ill,
But all the good is God's, the power and eke the will.

Spenser.

From the Christian Remembrancer.

DISSERTAZIONE SUL SISTEMA TEOLOGICO DEGLI ANGLICANI DETTI PUSEYSTI [sic] LETTA NELL' ACADEMIA DI RELIGION CATTOLICA, *il di 30 Giugno*, 1842, *da* MONSIGNOR CARLO BAGGS, *Rettore del Collegio Inglese. Estratto dagli Annali delle Scienze Religiose.* Vol. 15, Num. 43. Roma, Tipografia delle Belle Arti. 1842. 8vo. Pp. 35.

The very tritest among the *loci theologici* of the day is the supposed identity of "the Tractarians" with the teaching of the Roman Church. We are in a hurry to arrive at our immediate point, so we shall waste no time in proving the existence of this impression: in fact, we might as well attempt to prove the existence of St. Paul's itself. Go where you will, read what you will, look where you will, the same image presents itself—universal nature has put on one monotonous hue; the Tractarian medium colors every landscape; sunlight and cloud are alike one neutral tint; the one vast wrangle takes every property of nature and of spirit;—it cools the dowager's muffin, it corks the epicure's wine, it wrinkles the maiden's brow, it aggravates the testiness of dotage; deep down in the Carinthian mine are heard troubled whisperings of the Oxford Tracts, and No. 90 is scratched as a memorial on the Pyramids. Puseyism! Every one has heard of it, and every one knows what it is. District visitors and aldermen—divinity professors and pew-openers—pot-houses and proprietary chapels—spouting clubs and the Stock Exchange,—all are equally learned, and, wonderful unanimity! all are agreed. The Christian Observer and the Weekly Dispatch—the placards on the wall and the Visitation Sermon—the City Mission and the Bengal Hurkaru,—all ring one cuckoo note—'Popery in disguise!' "Oxford and Rome!"—"Semi-papists!" One might as well deny that the sun shone at midday, as doubt that the Tractarians were only Jesuits masked in English surplices: to dissent from this were to be scouted alike in drawing-room and tap-room,—so we give it up.

True, it may be that the parties who are thus put together by their friends reclaim against the forced alliance: like an ill-assorted couple told by their prudent parents to do the amiable to each other, they keep at a safe distance; they do all they can to show that they are not engaged; they are positively uncivil in public, and are never seen together in private. But all this, we are told, is only to blind the world to the real truth; it is but throwing dust in the popular eyes; it is the old story of *amantium iræ:* so, be it that the parties are ever so much at variance, be it that they proclaim their differences on every occasion, all this is to go for nothing; it means nothing,—or, if any thing, rather the strength of some secret love than what it seems to betoken—irreconcilable variance.

But, seriously, this is just the state of the case between the leaders of the present theological movement and the Church of Rome: Mr. Newman may write a thick octavo volume, especially directed against the unscriptural and unprimitive teaching of Romanism; Dr. Pusey may, in letter after letter, pointedly and even painfully draw out a long and saddening catalogue of sins, not only permitted, but prescribed, by the chief doctors of the papal obedience; tract after tract, and writer after writer, may reject, protest, plead, condemn—but all in vain; the case is judged; papists we are and must be, whether we confess it or not, whether we like it or not.

"Sic visum Veneri: cui placet impares
Formas atque animos sub juga ahenea
Sævo mittere cum joco."

And if this be so with one reluctant party, how stands the case with our yokefellow? Are there no thunders of dissent along the blue Italian skies? Is the time-honored Lion of the Vatican all bland and yielding? Are there no murmurs against this new alliance in the halls of the Curia? Let us hear Monsignor Carlo Baggs.

Dr. Baggs succeeded Dr. Wiseman as Rector of the English College in Rome, an office which he now holds. An Englishman by birth, we believe that he has not been appointed to the (so-called) English Mission; which fact may account for the somewhat slender acquaintance with the details of the present controversy which he displays; an acquaintance, however, which we feel bound to add, could only be gained by personal residence among us for the last ten years. In literature, he is known for a lecture on the Supremacy of the Pope, and also for a letter to Mr. Burgess, now of Chelsea, but then English Chaplain at Rome, on some point which the latter gentleman hazarded in a volume of travels. Altogether, we believe Dr. Baggs to be possessed of an adequate reputation; and perhaps the fact that he has resided altogether at Rome, may strengthen his testimony, standing apart, as the Anglo-Roman rector does, from all local and temporary prejudices. We mention this the rather, because many persons might justly be surprised at the very offensive appellation which Dr. Baggs has thought proper to affix to the system upon which he lectures; in the mouth of any but a foreigner, such phrases as "l'autore Puseista, *passim*," "il rev. sig. Oakeley Puseista," "il sig. Ward Puseista," (p. 31,) are as vulgar and coarse as they are ridiculous. Had Dr. Baggs been aware, that, by common consent, they are relegated to the scullery and the Record newspaper, he would not have put himself out of the pale of decent controversy by condescending to such dirt. We suspect, however, that this sort of language betrays a graver disqualification in Dr. Baggs for the work which he has undertaken, than the mere accident of residence. In the Rector of the English College we might have claimed some little acquaintance with the English divines,—at least with the Prayer Book of our English Church; but Dr. Baggs, good easy person! lectures on with the most implicit faith that Dr. Pusey, to take a single example, was the very first person who ever taught baptismal regeneration in the English Church. "It is supposed that the name of Puseyite* given to the disciples of this school, arose from this last writing of Dr. Pusey; (Tract on Baptism;) because the doctrine it maintains has been openly branded as heresy by the Anglican Protestants."—P. 16.

Our immediate reference to Dr. Baggs's lecture is not to refute it, or to pronounce upon its value or conclusiveness, one way or the other; but simply to make use of it as an independent testimony only to this single fact—that be Puseyism (to use his own word) or be Tractarianism (to use Mr. Fish's) true or false, be it scriptural or unscriptural, catholic or uncatholic, Anglican or anti-Anglican, protestant or unprotestant, anyhow it is not Roman; and thus far Dr. Baggs is as good a witness as we could have brought into court, worth a thousand Tablets and True Tablets, and the other sweepings of the low Romanism of this country. It may suit vulgar Romanists, as we have often said, to identify the Oxford school with Rome, and this for the same purpose that the Jesuits, two centuries and a half ago, disguised themselves as Puritans, *viz.*, for the purpose of dividing the Church, knowing that "united we might do anything;" but there are Romanist divines too high-minded and honorable for this trickery, and Dr. Baggs is one of them.

It is allowed on all sides that the celebrated Tract No. 90 was the nearest approximation to an apology for Rome; how does it appear to Dr. Baggs?

"In this 90th Tract the author seeks to reconcile the Anglican Thirty-Nine Articles with the Catholic doctrine, and especially with the decrees of the Council of Trent. It was hoped at first, by some, that this would be an important step to prepare for the union of Anglicans with that afflicted Holy Mother Church, which they had so long abandoned. The author, however, in his letter to Dr. Jelf, written in March, 1841, says, 'I can declare most honestly, that my reason for writing and publishing it, without which I should not have done it, and which was before my mind from first to last, was *the quieting the consciences* of persons who considered [falsely, as I think†] that the Articles prevent them holding views found in the primitive Church.' (Postscript, p. 1.) He says again, 'I was led especially to exert myself with reference to this difficulty, from having had it earnestly set before me by parties I revere, to do all I could to keep members of our Church from straggling in the direction of Rome.' (Letter, p. 29.) Pusey teaches the same in his letter to Jelf. *It is clear then that it is not union with the Church of Rome, but perseverance in separation, which is the object of Tract* 90."—*Dissertazione*, p. 18.

Again, on the distinction drawn between œcumenical and general councils, after quoting Dr. Pusey:‡—

"Divines of the Roman communion might, if God hereafter should give them repentance, rescind the Council of Trent, as not being a Council truly General and Œcumenical. But they approach to us, by abandoning what is Romish, and adhering to what is catholic in their Church, and we maintain what is catholic, and approach not to what is Romish."

Dr. Baggs proceeds:—

"Such principles certainly *give no hope* for the union of such authors with the Catholic Church."

In like manner the Romish Doctor proves the opposition which exists, not between the Thirty-Nine Articles and the Romish doctrine, but between the (so-called) Tractarian gloss on the Articles; and concludes, in each separate case, that such writers were definitely pledged against any union with Rome; he sums up thus:—

"In short, it is lamentable to see how much *hatred against the faith of Rome* is nourished by each of the professors of whom we have spoken. Thus, for example, Mr. Newman says, "the corrupt system of Rome cannot be reformed, it can only be destroyed; and this destruction would be its reform;" (Letter to Bishop of Oxford, p. 15;)§ and Pusey, writing to Jelf, after having heavily calumniated the ecclesiastics of Rome, cites a saying of some one, 'Roma veduta, fede perduta.' When we hear such things said against the Rock upon which Christ has founded his Church, we will content ourselves with exhorting," &c.—P. 32.

A more unimpeachable testimony is the following, which, though somewhat of the longest, we transcribe:

* It seems but fair to add the Rector's apology for the use of this term:—"Io mi servo della parola Puseisti (bench esi lo rigetinno) non per disprezzo, che anzi li vorrei trattare con tutta cazita e rispetto, ma perche e il termine che si capisce meglio degli altri;" (p. 14;) which seems to amount to this, that, fair or unfair, true or false, I will use a nickname, even though its use should preclude all controversy by begging the disputed question, simply because it is—the most vulgar.

† This clause Dr. Baggs omits.

‡ Dr. Baggs is wrong in stating that Dr. Pusey considers the infallibility of true general councils as an opinion *inter pie credibilia*, and not a point of faith.—The Oxford professor *quotes* this from Hammond.

§ This reference is defective, as are very many of those adduced by Dr. Baggs; and since we have not an opportunity of searching for the original, we have taken it from the Italian: of the substance, though not of the very words, we are certain from recollection. Dr. Baggs might have added, "While this system exists we can have no peace with that Church of Rome," (Newman's letter to Jelf, p. 21;) "Till Rome moves towards us, it is quite impossible that we should move towards Rome," (Tract 75, quoted *ibid.* p. 33;) and were this the place, the list of such passages might be extended almost indefinitely from the same author.

"Now what is the object of these works? [the Tracts for the Times.] Here are the very words of Tract 72, entitled 'Archbishop Usher on Prayers for the Dead.' 'The objects of making the above extract from his learned work have been as follows: first, in order to present before the reader a clear and conclusive argument against the Romanists, whose tenet of Purgatory seems therein to be fairly encountered and exposed. This, be it observed, *is proposed as the chief object of this series of Tracts, viz., to erect safe and substantial bulwarks for the Anglican believer against the Church of Rome,* —to draw clear and intelligible lines, which may allow him securely to expatiate in the rich pastures of Catholicism, without the reasonable dread, that he, as an individual, may fall into that great snare which has bewildered the whole Latin Church—*the snare of Popery.*'—P. 54.

"In the same strain we read in Tract 71, which Newman, in his letter to the Bishop of Oxford, acknowledges to be his own:—'It will be the object, then, of these Tracts, should it be allowed the editor to fulfil his present intention, to consider variously the *one* question with which we are likely to be attacked—Why, in matter of fact, we remain separate from Rome?' (P. 2.) In it the author proposes a defensive position as that which the Anglicans should adopt against the Romanists, as he calls them; with consummate astuteness [con somma astuzia] he counsels his readers to avoid fundamental questions, such as the authority of the pope, the rule of faith, the Real Presence;‖ and to put forward rather what he calls the 'practical grievances' to which he pretends that Christians in the Romish communion are subject, such as the denial of the cup to the laity, the necessity of the priest's intention to the validity of the Sacraments, the necessity of confession, the [unwarranted] anathemas of the Roman Church against heretics, (amongst whom there may be the relations and friends of one who thinks, perhaps, of becoming a convert to Romanism,) purgatory, the worship of images, the invocation of saints; as an illustration of which he gives the solemn blessing pronounced by the pope on Easter Sunday. He then maintains that we ought not to be content with the decrees of the Church—for example, with the Tridentine decrees; but that we should interpret these decrees by the practice of the Roman Church, and the teaching of its doctors.—For example, the author admits that the decrees of Trent, with regard to image worship and the invocation of saints, may admit an honest interpretation:—'Now we know, in matter of fact, that in various parts of the Roman Church a worship approaching to idolatrous is actually paid to saints and images, in countries very different from each other, as for instance, Italy and the Netherlands, and has been countenanced by eminent men and doctors; and that, without any serious or successful protest from any quarter.' (P. 17.) These authors, although better instructed than their predecessors in catholic things, are wont sometimes to disfigure not only the practices, but also the doctrines of the Catholic Church, and it would not be difficult to make a selection of their mistakes upon this matter. . . . . *The intention of the Tracts being to oppose Catholicism, in them styled Romanism,* it will not excite surprise to discover that, besides many passages dispersed here and there against the Catholic Church, there are some entire Tracts directed against transubstantiation and purgatory, and that they give an anti-catholic interpretation to prayers for the dead."—Pp. 14–16.

From all which we draw this brief and intelligible conclusion. Here is Dr. Baggs, a sensible and accomplished Romanist himself, sitting down to discover the real gist of the Tracts for the Times; from a patient study of these volumes, he finds their authors uniformly avowing their intention as controversial *against* Rome; he not only gives them credit for sincerity in this the object which they proclaim, but he goes on to prove that their tracts, their reasons, their explanations, are utterly inconsistent and irreconcilable with the accredited teaching of the Roman Church. He says over and over again, that the Oxford men are not Catholics, that they misunderstand Catholicism, that they misrepresent it, that they have nothing in common with it: and as he studiously identifies Romanism with Catholicism, it follows most certainly that they have nothing in common with Romanism. And this is all that we contend for, *viz.*, that Dr. Baggs has admitted, in his Italian dissertation, that the object of the Tracts for the Times (we may lay aside the inquiry whether successful or not) is exactly that which the authors all along have avowed, and their opponents all along have denied: *i. e.*, to oppose, and not to uphold, the Roman system; to develope, in pure primitive catholicism, not a half-way house to Rome, but a safe port from it. And it seems superfluous to add, that, if we want to know what Roman doctrine really is, and if he pronounces that "Puseyism" (to use his own ugly phrase) is not it, nor anything like it, he is a far higher authority in such a question than the *learned divines* of Bath and Cheltenham.

Before parting with the (for the most part) candid and right-minded rector of the English College, it is well to notice that he falls into the error of attributing the Tracts on Reserve, &c., to Mr. Newman, (p. 17;) and we must beg very earnestly to protest against the offensive and sneering way in which he speaks, not only of Dr. Pusey, but of high religious exercises.

"Pusey maintains that the above five sacraments are sacraments only in the sense of *sacramentalia;* and therefore he calls preaching, the creed, prayer, Holy Scripture, martyrdom, and *even his beloved fasting* (*ed anche il suo prediletto digiuno*) sacraments."—P. 24.

Such a sarcasm at holy things is worthy of the Record, rather than the Annali delle Scienze Religiose. And we think it very unfair in Dr. Baggs (p. 33) to cite from Tract 81, (p. 4,) these words—

"All that is necessary for enjoying the privileges committed to the Church, is belief in the Apostles' Creed, and that teachable spirit that does not introduce novelties."

Here the Italian doctor stops,—the tract writer proceeds—

"*upon it;* but in her articles and liturgy she aims at directing into the truth, in all its parts, such as wish 'to follow on to know the Lord.'"

‖ It is obvious that Dr. Baggs states Mr. Newman's object with considerable unfairness: it is not *fundamentals* which Mr. Newman avoids; but he reserves *abstract* and *sacred* subjects. The controversy must begin with practical subjects, and for this reason: if a prejudice, in its high sense, is raised in favor of the Anglican system by a simple contrast with the practical errors of Rome, enough is done for common minds, which are unfit for high and holy discussions: by establishing this presumption against Rome, there the matter rests, and ought to rest, *for them.*

From the English Churchman.

DIVISIONS.

SIR,—One of the great evils of our time, and one which hinders us, perhaps more than any other, in spreading the Gospel of God in foreign parts, or in persuading men to live up to it at home, is our unhappy divisions. Multitudinous sects have sprung up all around Christ's Church, and, like clouds, they obscure her light: and many persons know not how to distinguish "the King's daughter" from others who assume her name, and imitate her customs. This, of itself, is an evil state: but the evil is increased ten thousand fold, when the house of God is divided against itself, as unhappily, and for our sins, it is now. I do not allude to our separation from the other branches of the Western Church, for which we are indebted to the schismatical conduct of the Church of Rome; but I speak of the divisions which exist among ourselves, who are, all of us, members of the Anglican Church, borne by her to her Lord, and through her made his members. There is, we know, "one body, and one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all," yet, looking at the Church of England, many might be tempted to think there are many bodies and many faiths.

This is, indeed, to any humble-minded Churchman, a very sad view; for he remembers how very strongly his Lord has spoken about unity, and he knows that Jerusalem was built, and *should be* a city at unity in itself. The Romanist, perhaps, rejoices at it, for he is thereby confirmed in his fond opinion of our heresy, and of his own union with the body of Christ—and the dissenter in like manner, for it is in his eyes a justification of his own schism.

Sad as is the prospect to us, it is a fact. We cannot shut our eyes and be ignorant of it; but it seems to me, that we ourselves are encouraging it, and keeping it alive. When we call ourselves, or allow ourselves to be called after men's names—when we speak of this man as high, and that as low—above all, when we call a certain class "Evangelicals," thereby tacitly implying that we are not followers, or teachers, of the Gospel; what is all this but perpetuating divisions, making men more rancorous, more determined opponents of each other, reviving that state of things so sternly reproved by St. Paul when found among the Corinthians? In the use of the word "Evangelical," is it not something like making the "Gospel of the blessed God" a term of reproach?

I grant that, from habit, it will be hard not to use these names; I grant that we are called "Puseyites," (shame be to them who so abuse a good man's name,) and are known as such, as others are known as "Evangelicals;" but this by no means proves that such names are necessary. Why should we not protest,—why should not we, clergy, reprove, when we are called, or hear others called, after Dr. Pusey? Why should we own, or use in common any name but that which belongs to us as baptized persons, —Christians, or Catholics, or Churchmen? Why call some Evangelicals, when the name belongs to all? If any thing, it belongs more correctly to those to whom it is generally not given. I cannot see why such names should not, for the most part, be laid aside; but I can see that we should all be the better for it.

At times, indeed, we may be called on to mark those who differ from us. When, then, any such unhappy necessity is laid on us, let us be careful to speak of them with as much kindness and forbearance as is consistent with truth; and if we must designate them, let it be by some name which does not condemn ourselves.

I am, &c. R. S. H.

Eve of St. James, 1843.

COMMUNICATIONS.

For the Churchman.

REVIEW.

PAST AND PRESENT. By THOMAS CARLYLE. Printed London. Reprinted Boston: Little & Brown. 1843.

(Concluded.)

After these extracts, so nearly approaching to the true Christian spirit, it will hardly by ordinary men, or perhaps we should say by men that have not thought "how Satan can transform himself into an angel of light," be believed that this man, so close as he does come to Christianity, is yet no Christian. It will hardly be believed, that, at the bottom of all these, lies perhaps the most fearful system of atheism the world has ever seen—a spirit liker to Antichrist, than any that has yet appeared; and which, when it has got possession of *vast masses of men*, as in China or Hindostan, the zeal and energy of centuries of Christian missionaries shall be broken and spent unavailingly upon it. God knows how the unhappy rents and paltry twopenny schisms of men calling themselves Christians, is *here* preparing the way for a general reception of such a religion, among the future gigantic population of these states; God only knows how many thousands are now ready to preach it, and hundreds of thousands to receive it: and God in his mercy deliver us from it! Yet so it is: Thomas Carlyle, by what we can see of this book, is no Christian. He seems, if we judge aright, to believe that there is no such thing as sin, or moral evil; and if this be so, he rejects at once the full half of the Christian revelation: he does not seem to believe in the existence or immortality of the soul: but that *each man is a form of God*, God imprisoned in a mortal shape; and that therefore "*each man is God.*" This is pantheism: this the Godhead of the "I" of the Germans; this is, the Christian will say when he sees it as it is, stripped of its imaginative garnitures and embellishments, its persuasive and soothing blazonry of poetry and sentimentalism, the most damnable of all devilish doctrines; the very spirit that said to our first parents, "ye shall be as Gods," that said to our Lord, "all this will I give thee if thou wilt fall down and worship ME;" a doctrine that, naked, is received with abhorrence, but works almost hidden in Carlyle and Coleridge. Perhaps in the last unconsciously, but Carlyle knows what he is about. To be sure, he uses words and phrases of Holy Scriptures, but they are as metaphors: Pantheism has its tests, and the "existence of sin" is one; the "personal existence of an evil spirit" is another; the doctrine of a "trinity" is a third; and when we apply these to this book in hand, too surely do they show us the nature of it. Yet still, as we have said, we have hopes of him. We believe that circumstances of his "un-Church" education, his studies, and other matters, have pushed him to it; as we consider that here in America the same circumstances are smoothly yet certainly driving thousands in the same direction. So far, in these days, does the practical unreality of religious professors, go toward reducing to pantheistic atheists, minds that are high and noble, and deep thinking; as it does the prudent and self-centered, into infidels, whose sole Gospel is the pithy proverb, "honesty is the best policy," and "mind the main chance;" and the sensually inclined, as Augustine was, into digestive atheists, whose soul's-hymn is the old song:

"Eat, drink, and be merry,
Sing, dance, and rejoice,
With claret and sherry,
Theorbo and voice;
With every thing soothing,
And sweet to the sense,
For we all shall be nothing
A hundred years hence."

These three kinds of infidelity, the thinking Churchman may see on the grand diseases of the age; these, and not any kind of isms beginning with "Romanism" and ending with "Mormonism." These are what are to be feared; and the first must and will ultimately conquer the others, for the high and noble will and can always prevail in the long run over mammon and sensuality. These we can conquer only by living up to that we have, and not by argument or controversy. Life and conduct, therefore, and *Church principle wrought into action*, with the faith that shows itself by works, this is the remedy. And except in case of self-defence,—no word-wrangling or logic-labor. Truly the Church must look to it, and best will do so by looking to herself.

The second part of the book, from which, by the way, we have largely quoted already, is the "Ancient Worker." And who is this "ancient worker?" Not Julius Cesar, though he did some work, not Alfred, nor Norman William; but Samson, a middle-age monk and abbot, a man unknown to fame, but of resolute energies well directed. This is the "ancient worker" of Thomas Carlyle. And truly he and the world will find out yet that Church-work is a thing that tells. And though it be merely in a critical, admiring, "hero-worship" sort of a style, that he confesses that Abbot Samson was a true worker; much as the modern French "Idealists," as they call themselves, patronise the middle age bishops and schoolmen; still this is something. Oh that Carlyle, with his instinctive love for true nobleness, "fierce enduring energy," and "strength of subdued rage," and his outward appreciation of such work as they did, were a Christian! Then should we have from him a life of Athanasius, the great world-worker and world-combatant; of whose life for half a century, it was said, that the contest was "Athanasius sole against the world;" and before whose character for energetic self-denial, Gibbon, the self-indulgent, lascivious, literary sneerer, had to bow down and confess that he was a "man." We repeat it, for this sake alone we would that Thomas Carlyle were a Christian instead of a pantheist—for he is a man, we humbly think, of a different style from Monsieur Le Gibbon.

Here is a description of convent life, in the year twelve hundred; a thing, for our own part, we little esteem; but which had its uses once, and may again. The reader will remember, in all these ensuing extracts, that all these passages, however like they may look to Christianity, have at bottom that other element of which we spake, and are capable of such an interpretation, and therefore will not be too speedy in the conclusions he forms.

"These old St. Edmondsbury walls, I say, were not peopled with phantasms; but with men of flesh and blood, made altogether as we. Had thou and I there been, who knows but that we ourselves had taken refuge from an evil Time, and fled to dwell there, and meditate on an Eternity, in such fashion as we could? Alas! how like an old osseous fragment, a broken, blackened shinbone of the old dead ages, this black ruin looks out, not yet covered by the soil; still indicating that a once gigantic life lies buried there! It is dead now, and dumb; but was alive once, and spake. For twenty generations, here was the earthly arena where painful living men worked out their life wrestle,—looked at by earth, by heaven, and hell. Bells tolled to prayers; and men, of many humors, various thoughts, chanted vespers, matins; and round the little islet of their life rolled forever (as round ours still rolls although we are blind and deaf) the illimitable Ocean, tinting all things with its eternal hues, and reflexes; making strange prophetic music! How silent now;—all departed, clean gone!"—P. 48.

The effect of such a life upon true-hearted men, shown in the character of Jocelin, the biographer of Abbot Samson:

"This Jocelin, as we can well discern, was an ingenious and ingenuous man, a cheery hearted, innocent, and yet withal shrewd, noticing, quick-witted man; and from under his monk's-hood hath looked out on that narrow section of the world in a really *human* manner, not in any *sinical*, canine, ovine, or otherwise *in*human manner—afflictive to all that have humanity! The man is of patient, peaceable, loving, clear smiling nature; open for this and that. A wise simplicity is in him; much natural sense; a veracity that goes deeper than words. Veracity: it is the basis of all; and, some say, means genius itself, the prime essence of all genius whatsoever. Our Jocelin, for the rest, has read his classical manuscripts, his Virgilius, his Flaccus, Ovidius Naso; of course still more, his Homilies and Breviaries; and if not the Bible, considerable extracts of the Bible. Then also he has a pleasant wit; and loves a timely joke, though in mild subdued manner, very amiable to see. A learned grown man, yet with the heart as of a good child; whose whole life has been that of a child,—St. Edmondsbury monastery a larger kind of cradle for him, in which his whole prescribed duty was to sleep kindly, and love his mother well! This is the biography of Jocelin, a man of excellent religion, says one of his contemporary brother monks; "*Eximia religionis, potens sermone et opere.*"

Nay, Carlyle has got so far that he discerns very plainly the possible good of such institutions; he laments, as did Latimer and Bramhall in elder times, their decadence and absorption in the maze of a lustful king and ravenous aristocracy; as Churton and Paget and others, in these newer times, he sees the good they might have done, the evil they might have prevented, and—so do we. Yet do we think, that the fact that from the Church of England altogether, and from the Church of France almost wholly, they have been swept away, is a sign that God in his good providence has seen that the evil in these institutions of man had surmounted the good: for we are not of those who believe monastic institutions in the Church of Divine origin; the British Critic and its plausibilities notwithstanding; here, however, is Carlyle's lament over their decay:

"A sorrowful waste of noble wood and umbrage! yes! but a very common one—the course of most things in this world. Monachism itself, so rich and fruitful on[illegible] is all now rotten into peat; lies sleek and b[illegible]ed. And a most feeble bog-grass of diletta[illegible], all the crop we reap of it. That also [illegible] frightful waste, perhaps among the saddest our England ever saw. Why will men destroy noble forests, even when in part a nuisance, in such reckless manner; turning loose four-footed cattle, and Henry the Eighth's into them. The fifth part of our English soil, Dryasdust computes, lay consecrated to spiritual uses; solemnly set apart to foster spiritual growth and culture of the soul by the methods then known, and now it too, like the other four fifths, fosters—what? Gentle shepherd, tell me what!"

We have but little to quote of Abbot Samson. In truth, monks Athanasius and Augustine are rather bigger men; and hold in our estimation that rank that Abbot Samson may obtain in the opinion of Carlyle's adorers. Only one passage therefore of him,—if it were merely to show how the author appreciates what the Scriptures call the "beauty of holiness," even in a frail and imperfect state of Christian knowledge,—the results upon man's heart of a true and earnest realization of life in the "Gospel in the Church,"—and also the effects of another reality, which the Churchman may guess at.

"At the retaking of Jerusalem by the pagans, Abbot Samson put on a cilier and hair shirt, and wore under garments of hair cloth ever after; he abstained also from flesh and flesh meats (carne and carneis) thenceforth to the end of his life." Like a dark cloud eclipsing the hopes of Christendom, those tidings cast their shadow over St. Edmondburys too: Shall Samson Abbas take pleasure while Christ's tomb is in the hands of the infidel? Samson, in pain of body, shall daily be reminded of it, admonished to grieve for it.

"The great antique heart: how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands upon the Earth; making all the Earth a mystic temple to him, the Earth's business a kind of worship. Glimpses of bright creatures flash in the common sunlight; that rainbow was set in the clouds by the hands of God, Angels yet hover doing God's messages among men! Wonder, miracle encompass the man; he lives in an element of miracle; Heaven's splendor over his head, Hell's darkness underneath his feet. A great Law of Duty high as these two Infinitudes dwarfing all else, annihilating all else,—making Royal Richard as small as peasant Samson, smaller if need be! . . . . It was not a dilettantism this of Abbot Samson. It was a Reality, and is one; the Garment only of it is dead. The Essence of it lives through all Time and all Eternity!"—P. 115.

Well spoken, Caiaphas, say we!

Carlyle has well apprehended the nature of the common-place religion of the day as agonizing, a half-selfish, religious uncertainty; that has in it more of Scepticism than it will acknowledge. We give a passage:

"Jocelin, Eadmer, and such religious men, have as yet nothing of 'Methodism,' no Doubt or even root of Doubt; Religion is not for them a diseased self-introspection, an agonizing inquiry: their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling in it. Religion lies over them like an all-embracing heavenly canopy, like an atmosphere and life-element, which is not spoken of, which in all things is presupposed without speech. Is not serene or complete Religion the Highest aspect of human nature; as Serene Cant, a complete No-religion, is the lowest and miserablest? Between which two all manner of Earnest Methodisms, Introspections, agonizing inquiries, never so morbid, shall play their part not without approbation."—P. 54.

"And truly as we said, is not this comparative silence of Abbot Samson as to his religion precisely the healthiest sign of him and it? 'The unconscious is the alone complete' Abbot Samson, all along a busy working man, as all men are bound to be; his religion, his worship, was like his daily bread to him—which he did not take the trouble to talk much about, which he merely ate at stated intervals, and lived and did his work upon! This is Abbot Samson's Catholicism of the twelfth century. Something like the -ism of all true men in all true centuries, I believe. Alas! compared with any of the -isms current in these days, what a thing! Compared with the respectablest, morbid, struggling Methodism,—with the respectablest, ghastly, dead, or galvanized dilettantism, never so spasmodic.

"Methodism asking itself, with torturing anxiety of Hope and Fear, 'Am I right? am I wrong? shall I be saved? shall I not be damned? What is this, at bottom, but a new Phasis of Egoism stretched out into the infinite; not always the heavenlier for its infinitude? Brother, as soon as possible endeavor to rise above all that."

Very good advice, which we unite with Thomas, though in a rather different sense we trust, in giving to all those whom our Ex-Friend Robert Philip calleth "agonizing spirits." Still better does he catch the external character of Popery. Of its internal character, or ultimate use, we fancy, he has not very much notion. This he places in its melo-dramatic exhibition of the Truth,—almost smothered under its load of Drapery. We are not of those who go into spasms at the name of Popery,—being sure of the ground we stand upon,—and besides, we have ascertained that there is a God in heaven, and that he hath something to do with matters upon earth, and therefore are not very much afraid of "His Holiness," so called. Besides, having a small portion of the feeling of a gentleman, we will not put on the "hypocrisy of fear," which we believe more cruel than hatred; and thinking that Popery has its uses, as arsenic has, we cannot disguise our candid opinion, that a good dose of it would be no harm, for many of the persons who figured at the "Protestant Association." In other words, we believe that, perhaps, they had a deal better be *good* popish priests than organs of the systems with which they are connected. For these reasons, therefore, we are not very much interested in the "No Popery" cry; we do not take very much pleasure in abusing them. In fact, we do not believe that the Pope is Antichrist, or that Pope Joan was an English lady; confessions that may do us harm should this light into the hands of Dr. Brownlee. Thanks be to Democracy, the field is free for all: according to the

practicable availability that is in each sect, so will it thrive. The Church is of divine institution: Popery, quoad Popery, of man; just as much as the sects. A free field then is there, and God will shield the right; not upon the modern notion of "liberality," but of these reasons are we non-aggressive. Yet were it well that *Churchmen* should see what is the character of Popery; the fact that it is an attempted dramatic exposition to the outward senses of that which in itself is true: a dramatism carried to the extreme pitch of theatricality; the dramatic as it were substituted instead of the symbolical, the place of the ancient significant reticence and mysteriousness of Christianity. We would not be mistaken; we would not be thought to hold or in any way advocate the modern doctrine, so called, of "Reserve." This we believe to be a crafty and evil-imagined modern "New-Platonism," a trick whereby religious men of weak consciences and weaker heads and vast conceit of their own spiritual attainments, may be enabled innocently to be jesuitical, that is, *dishonest and disingenuous*, and—find themselves *dupes at the last*. On this matter we shall speak more fully in another article, with Mr. Editor's leave. But at the same time, we do say that it is a *fact* of human nature, that in religion, as in every thing else wherein the affections are concerned, there is a natural retiringness and abhorrence of all theatrical bravado or vain glorification,—a something that with the old poet seems to think "silence the floodgate of the deeper heart." And whether in Methodist experience tellings, or the Popish mass, before a multitude, we think this *fact* of human nature to be violated. Any devout Churchman who wishes to see and *feel* this distinctly, may read in "Geraldine, a Roman Catholic story," the account written by a Romanist of "the Passion dramatized at Rome in holy week,"—the cross, with its image as large as life, daubed with real blood,—the seven Dominican priests with their seven sermons,—the putting out of the lights,—the "Tenebrae" and the whole of the theatrical apparatus therein described. We do not call this "blasphemous mummery,"—no, not we,—infinitely too polite are we—infinitely too liberal. But we feel that there is something in all this that is unfitting—which we conceive is its "dramatism;" and we do humbly consider that Carlyle, in the following passage, has hit it off not inaptly:

"The Popish Religion, we are told, flourishes extremely in these years; and is the most vivacious-looking religion to be met with at present. 'Elle a trois cents ans dans le ventre,' counts Jouffroy, 'c'est pour quoi je la respecti!' The old pope of Rome, finding it laborious to kneel so long while they cart him through the streets to bless the people on Corpus-Christi Day, complains of rheumatism; whereupon his cardinals consult;—construct him, after some study, a stuffed cloaked figure, of stone or wood, with wool or baked hair; and place it in a kneeling posture. Stuffed figure, or rump of a figure: to this stuffed figure he, sitting at his ease on a lower level, joins by the aid of cloaks and drapery, his living head and outstretched hand: the rump with its cloaks kneels, the pope looks, and holds his hands spread; and so the two in concert bless the Roman population on *Corpus Christi* Day, as well as they can.

"I have considered this amphibious pope, with the wool and iron back, with the flesh head and hands, and endeavored to calculate his horoscope: I reckon him the remarkablest pontiff that has darkened God's daylight, or painted himself on the human retina, for these several thousand years. Nay, since chaos first shivered and "sneezed," as the Arabs say, with the first shaft of sunlight shot through it, what stranger product was there of Nature and Art working together? Here is a Supreme Priest who believes God to be—what in the name of God *does* he believe God to be?—and discerns that all worship of God is a scenic phantasmagory of wax candles, organ-blasts, Gregorian chants, mass-brayings, purple monsequoir,* wool-and-iron rumps artistically spread out,—to save the ignorant from worse.

"O reader, I say not who are Belials Elect. This poor amphibious pope too gives loaves to the poor; has in him more good latent than he is aware of. His poor jesuits, in the late Italian cholera, were, with a few German doctors, the only creatures whom dastard terror had not driven mad.† They descended fearless into all gulfs and bedlams; watched over the pillow of the dying, with help, with counsel, and hope; shone as luminous fixed stars, when all else had gone out in chaotic night: honor to them! This poor pope—who knows what good is in him? In a time otherwise too prone to forget, he keeps up the mournfullest ghastly memorial of the highest, blessedest which once was; which, *in new-lit forms, will have again to be.*‡ Besides, there is in this poor pope, and his practice of the Scenic Theory of Worship, a frankness which I rather honor. Not half and half, but with undivided heart does *he* set about worshipping by stage machinery; as if there were now, and could be in nature no other. He will ask you, What other? Under this my Gregorian Chant and beautiful wax light Phantasmagory, kindly hidden from you is an abyss of black Doubt, and Scepticism, nay, Sansculottic Jacobinism, an Orcus that has no bottom. . . . Think of that, the bottomless abyss of Scepticism, Atheism; Jacobinism, behold it is thatched over, hidden from your despair, by stage properties judiciously arranged. . . . In this your life's pilgrimage No-whither, a fine squallani marching music, and Gregorian Chant, accompanies you, and the Hollow Night of Orcus is well hid.

"Yes, truly, few men that worship by the Rotatory Calabash of the Calmucs,§ do it in half so great, frank, and effectual a way.—Drury-lane, it is said, and that is saying much, may learn from him in the dressing of parts, in the arrangement of lights and shadows."

W. A.

We regret that we are obliged to terminate the above article more abruptly than was designed by the writer; but a page of the copy is apparently wanting, which the printer thinks he has not received, and which if received has, he fears, been lost.

* Cardinal.

† Here in America too they showed that they had some good in them. The Roman Catholic clergyman in Detroit turned his large school into an hospital, spent of his own property five thousand dollars in fitting it up, and paying for medicine, doctors and nurses; admitted all equally, protestant and papist; and, as we understand, *even carried to it on his own back, patients in the blue stage.* For which, all honor be to him, and praise from his Maker, at that day when the praise of man shall be nothing worth. Chancellor Livingston also, if I mistake not, tells the same story with regard to the conduct of the papist priests in the time of the yellow fever in New York. Such men as Carlyle cannot see the roots of such nobleness as this. And yet it is a something that we see in the Romish clergy all through. Truly, Thomas Carlyle, they have in them more good "than you are aware of;" it is "latent" from you.

‡ Can the Churchman despair, when even this mocking, jeering pantheist, can see that the salvation of the world from Quackery and Cant and the desperate spirit of selfish Mammonism, depends upon the revival in a "new set form" of the old spirit of Catholic truth in Catholic action?

§ They get a Lama to write off a whole roll of prayers, and clap it in a calabash, turned by a small wind-mill: every time the mill turns, all the prayers *are said*,—and they go robbing mean while. A rather spiteful allusion this to the pope.

For the Churchman.

Mr. Editor,—Not long since, in passing through a secluded district of the country, it fell to my lot to lodge "with one Simon, a tanner," whose timely hospitality I have good cause to remember. I was agreeably surprised to find in the person of my host, living, as he told me he had done for many years, far from the sound of the "church-going bell," and only at long intervals enjoying the services of an authorized clergyman, a spirit of piety that might put thousands of more favored Churchmen to the blush. He had been educated in the "old paths," and had brought with him to this distant settlement a few volumes, the constant use of which (and they bore undeniable evidence of the fact upon their very face) had, by the grace of his heavenly Father, preserved him in the pure faith of his ancestors, when so many of his old neighbors and friends had fallen off into the mazes of all sorts of *isms*. His religious library consisted of the following *old-fashioned* books: namely, the Bible, the Book of Common Prayer, Bishop Taylor's Holy Living and Dying, one or two volumes of sermons (if I mistake not) by Bishop Seabury, and perhaps one or two smaller works, the names of which, however, I have forgotten. The want of means and his secluded situation, had, hitherto, prevented any addition to this goodly company; but as his temporal affairs were then in a more prosperous situation, he had laid by a small sum—some forty or fifty dollars—to be expended in the increase of his little library, both for his own use, but especially for the benefit of his children and grandchildren, of which a healthy and happy set were growing up around him. He had, it is true, given his family such instruction in their religious duties and privileges as his limited time and means had allowed, but he began to feel that the progressing encroachments of the world on his seclusion would soon require a greater readiness in giving an answer for the hope that was in him than either he or his family possessed. But though his improved circumstances would permit the indulgence of his wishes to a limited extent, of adding to his store of knowledge, he still felt incompetent to make the selection for himself from his want of acquaintance with books. Not feeling sufficiently qualified myself in this matter, to give him much assistance at that time, I promised, at his request, to make such inquiry as would enable him to lay out his savings to the best advantage. Thinking much of the subject since, I have concluded that many others might be greatly benefited by the same information desired by "Father Simon," and therefore determined to make the inquiry through your excellent paper, believing that the character of the books you would recommend, would accord with the feelings and principles of this pious old Churchman.

You will see at a glance, what kind of books are suitable to the circumstances of the family, and others similarly situated, and if it is not drawing too much upon your good nature, I will feel greatly obliged to you for proper advice in the *case*, administered through the same medium that it is asked.

Medicus.

P. S.—A few months previous to my interview with the old gentleman referred to, one of his sons, while on a visit to a distant town, purchased two or three volumes of some recent religious publications, with a long list of recommendations from ministers of various denominations in the fore part, and which "of course must be good," but which somehow did not seem to give that pleasure and satisfaction to his father that he expected; and ever since, the old gentleman has seemed to have less confidence in his own judgment about books than before. Are not many others daily disappointed in the same way?

A few evenings since, being in company with several ladies whose ***Protestantism*** against the Oxford Tracts and the invocation of saints, transubstantiation, and other heresies that are *not* taught therein, would have led me to believe that they, at least, were free from any taint of Romanism, I was much surprised to witness the performance, by two or three of them, of the evening hymn to the Virgin, beginning, "*Ave Sanctissima, 'tis nightfall on the sea*," with a sweetness of tone and devotion of manner, that would have delighted the author of the "golden legend."

M.

For the Churchman.

ARCHBISHOP WHATELY.

Mr. Editor,—May I ask a place on your pages for the following left-handed compliment to Archbishop Whately? I have (I freely confess) long wished to say something like it myself; but have feared, as one naturally might, lest any thing a Churchman might say would be set aside, as the result of prejudice and vexation. What I send is above all suspicion, as it comes from the Eclectic Review, for March, 1843, pages **259, 260**. Dr. Whately doubtless counted on the plaudits of Presbyterians, &c., for his work on the Kingdom of Christ. He has obtained them, (as here,) but with such a grievous admixture, that he may well adopt the Spanish proverb, "Save me from my friends," &c.

"We have read," say the Reviewers, "with almost unmingled satisfaction, the work of the logician of the contemporary Established Church—the Archbishop of Dublin. Yet, amidst all the pleasure which the perusal of his book has inspired, we are perplexed by some inquiries we know not how to solve. Did Dr. Whately ever swear to observe the rubric, and to pay canonical obedience? Did he ever swear to the thirty-nine articles; especially the twentieth? Did he ever *consecrate** a place of worship? Did he ever consecrate a bishop to functions, which he has proved, in the work before us, to be utterly unscriptural? Did he ever perform the rites of baptism (as it is called) and of confirmation—rites which the Bishop of London has proved, if he has proved nothing else, to be based essentially on the monstrous doctrines of baptismal regeneration? And if so, how are we, in the exercise of the utmost charity, short of insanity, to reconcile the strange discrepancy between the acts of the bishop and the arguments of the man? We confess ourselves utterly at a loss for a reason, why any Quaker in Great Britain should not hold the see of Dublin, with as much propriety as Dr. Whately."

This direct and rich compliment to Dr. Whately's *head*, makes its indirect assault upon his *consistency* and *honesty* all the severer; for the inference is resistless, that a man of such intelligence must perceive and feel inconsistencies, all the more keenly. Of course, if he persist in them, he is all the guiltier; so that, as the Reviewer plainly hints, there is no excuse for him in the utmost charity: nothing "short of insanity," the now common plea of a villain, can avail him. Verily, here is a wound which all the salve that **£8000** *per annum* could buy, would not cure. Dr. Whately may wear his mitre still, but it has lost its brightest jewel, and is no more worth his wearing.

W.

P. S. By the way, it may be well enough to remark, that the No. of the Eclectic quoted maintains a position, which proves the Rev. John A. Clark a papist of the most thorough stamp; and I would respectfully commend it to his notice, when he next sits down to prove on the Recorder's pages, that the Churchman, Banner of the Cross, and about all their readers, are Jesuits in disguise. In his Walk about Zion, page 135, he maintains that the use of the word *regenerate*, "as it occurs in the Prayer-book, is not contradictory to the doctrines in the Bible." He then attempts a labored defence of Baptismal Regeneration, for which, I am free to say, the Church has not in my judgment given him due thanks.

But now what says the Eclectic Reviewer?—On page **255** he calls the doctrine of Baptismal Regeneration, "*the most dangerous of ALL the papal errors.*" Therefore the Editor of the Episcopal Recorder advocates popery in its saddest form! Alas, how are the saintly fallen! Tell it not in Gath, publish it not in the streets of Askelon, lest the uncircumcised triumph!

* **Italics of the Reviewer.**

For the Churchman.

Dear Mr. Editor,—I am in trouble, and I come to you for relief. That you may fully understand my case, let me premise; I was born and brought up in the bosom of the Church Catholic; that is, born of baptism, and taught of pious parents, as the *Church* taught *them.* I have always considered our Church, as the Church of Christ; I have always looked upon her ministry as divinely appointed; and consequently, I have viewed other bodies of professing Christians around us, as schismatics and sects, "tossed upon the waves of time;" and the authority of their ministry as usurped, and therefore, unlawful. Whether it was on account of some old-fashioned, nonsensical notion of their own, or because the Church taught them so I know not, but true it is, I was always, with especial care, by my parents made to believe that it was better to choose the good and reject the evil, than to reject all together: that it was not a sound or sufficient reason for my abhorring *the creed*, for instance, because wicked and idolatrous men said it every Sunday.

In every thing I was taught to act upon this principle,—"cleave to that which is good," wherever you find it; and if you find it abused in the hands of bad men, cleave to it so much the more strongly. Accordingly, I have stood upon this ground of action, in all that I have seen, and read, and heard, relating to that large, and I will dare to say it, *respectable* Church, the Roman Church. They have many and grievous errors; I am convinced of that, and I reject them. They possess much that is good; I am convinced of this also, and I cleave to it with all my strength. Such is the force of habit! It has led me to look upon the Romanists with the eye of *charity*,—giving to them *love* for whatsoever of *good* they possess, and *pity* for the *evil*. Ah, sir! what a sad mistake was here! How much better would it have been, had I in my early youth, been taught to *hate* them heartily, with all the strength of meditated malice, and to *abominate* all that pertains to them. But, alas! such was not the nurture and admonition in which I was brought up. Enough of this. It is not the trouble I would tell you of. I have another, and a greater.

For some months past, I have heard much said, and read much that was written, about Dr. Pusey, an eminent divine, connected with the University of Oxford, in England. At first, I heard of him as an able, true, firm, and devoted defender of our faith. He wrote much; his object seeming to be, to *restore* the Church to her *primitive purity*, laden with all that is good. At length it was rumored that he was endeavoring to gather the pearls from under the *swine's* feet; or, in other words, that he was trying to draw out the truth from under the *errors of Romanism.* This was right enough, to be sure. I was not troubled then; I rather rejoiced. But, all at once, it was reported that he was *feeding* the swine, and *that*, not for the purpose of stilling their noise, while he might pick up the pearls, but it was confidently asserted that he was endeavoring to *make friends of them.* Next came the news that he had *succeeded* in his endeavor, and that now he had joined himself to them, and with them was trampling upon the pearls, though, perhaps, a little more lightly than they. Then I was troubled. But my old habit of charity came over me, and I ventured to ask for proof. The proof was in every man's mouth.

"His expressions;" "why, his expressions! Have you read? Why, read. His expressions are full of Romanism!"

"*His expressions,*" thought I! I will see if this man has turned Romanist; I will see what these "expressions" are; for I often heard older, wiser, larger and balder heads than mine, and heads, too, belonging to men whom I had reckoned among sound Churchmen, confess that Dr. Pusey used "expressions" which struck them, as, at least, "*rather unfortunate.*" And so I read; I read "expressions" and all; I sought, and studied, and twisted "expressions;" but, to my mind, they all tended directly into the Prayer-book; I went along with them, and there they left me, just where it says: "From all false doctrine, heresy and schism, good Lord, deliver us."

As time passed on, I found that great and good men thought as I did, and my trouble ceased. So *that* is not the trouble now. I will come to it. I have read more of Dr. Pusey, and I must confess, that now, *I have found "expressions,"* to my mind, *full of meaning, and secret import.* "*Destroy the trunk!*" "*Four-footed beasts!*"

Now, sir, in all candor, I ask, if, to every intelligent mind, this does not conclusively prove Dr. Pusey to be an Elephant!! Expressions like the above, sir, either mean *something* or *nothing*, and I can assure you, they are not to be passed over in silence by an enlightened, free, and inquiring public. These things *must* and *will* come out, and it is vain to endeavor to hide them, by throwing theological dust in the eyes of the people. The question now is, plainly and simply, Is he, or is he not an *Elephant?*

The question, sir, you will understand, regards Dr. Pusey. If I am right in my conjecture, my course, for some distance, is plainly marked out. I shall immediately go "into the dark backward," and connect myself with the Presbyterian, Temperance, or some other society, where I can find what I desire,—Peace, Order, and Unity.

Your troubled and troublesome friend,

Bb.

For the Churchman.

WHAT IS PUSEYISM?

Mr. Editor,—Can you answer me the above question? I am a layman, neither old nor learned. I am a Puseyite—at least I am told so very often and upon so many different occasions, that I can scarce doubt the fact, but at the same time so many diverse reasons are assigned for applying to me the epithet, that I am bewildered. Being a Puseyite or anti-Puseyite, has nothing to do with reading the Oxford Tracts, because I have as yet read but few of them—and on the other hand, one of our rectors professing himself to be a strong anti-Puseyite, confessed he had never read them. Sometimes I begin to fear that some grand mistake was made in my religious education, in spite of my having been baptized by good Bishop K***, and having the Rev. Dr. ***** for my godfather, and that they must have commenced positively some twenty years ago to work "the leaven of this new heresy" into me. I was signed with the sign of the cross "in token that I should not be ashamed to confess Christ crucified;" but this formality is now demonstrated to be Puseyitical, and is objected to by good *Churchmen.* Then my godfather, whilst catechizing me in "open church" at the chancel rail, used to tell me to make a reverential obeisance at the mention of that name "by which alone we are saved," and to which every knee shall bow; but now being one of a half dozen who, still following such heretical instruction, make this sign of reverence whilst the pastor and rest of the congregation fear to trust themselves with so much formality, I am told that I am a "Puseyite."

Gratefully availing myself of the means of grace afforded me at *one* of our churches in public worship on saints' days, I am told it is decidedly Puseyish (for I suppose the new substantive must have the usual number of adjectives) to be seen there; though in that *formal* and partially obsolete volume, "The Book of Common Prayer," I find that a very kind and liberal provision is made for what in the dark ages of "the Fathers"—Ridley, Hooper, &c.,—was supposed to be a means of sanctification. I must say, however, that the governor's proclamation appointing his holy days are read out in our church, and it is not Puseyish to attend there—but only when the Church invites.

Having worshipped for many years (until of late) in a church, the spire of which terminated in a cross, another surmounting the pulpit canopy, I find that such a use of that symbol is decidedly Romish, and indeed that the cross itself is a very dangerous thing to meddle with, and none but a "Tractarian" would desire to have any thing to do with it.

One of my acquaintances—a *Churchman*—tells me that I am a Puseyite, because I will not take bread and wine from a Congregationalist minister and consider it a sacrament, though I quote the twenty-third Article, "It is not lawful for any man to take upon him the office of ministering the sacraments in the congregation before he be lawfully called."

One tells me, "You go for old-fashioned notions, and for sticking to the rubrics of the Book of Common Prayer, you must be a Puseyite." Another says: "I see you are rather fond of innovations, you are certainly inclined to Puseyism."

A friend discovering that I was putting a curb upon my appetite on Friday, which I am told in my Prayer-book is a fast day, calls that Puseyism; and tells me I ought to be more "evangelical." And here is another term which troubles me, and which, when you have told what Puseyism is, I may trouble you to explain.

I hear an excellent discourse upon Christ and him crucified—upon self mortification, and upon the efficiency of the sacraments—Scripture quoted liberally, upon all these important topics, but it is not *evangelical*, I am told. Indeed, I take pleasure in many sermons upon matters first broached to me in my Catechism, but they are not evangelical, and I ought not to like them. Mr. R***, and Mr. M*****, and Elder K**** preach very evangelical discourses, it is said, but as they are schismatics, and as I pray "from all false doctrine, heresy, and schism, good Lord deliver us," and "lead me not into temptation," I never could make up my mind that it was right to recklessly expose myself to what I prayed to be delivered from, and this *peculiar* notion somehow or other gives additional reason why I am a Puseyite.

In short, so far as I can make out with my limited powers, "Puseyism" means not avoiding "the sacred symbol of our salvation," the cross, as something unsafe. It means paying too much reverence to the Saviour, by which we run the risk of being too formal, (I am beginning to suspect that Dr. Pusey has had something to do with the old, and apparently to some, absurd custom of kneeling.) It means going to Church too often, and not going to meeting-houses. It means being too particular as to whom you receive the Lord's supper from, and valuing it too much. It means adhering to the rubrics, and at the same time not adhering to them. It seems to be fasting—though our Saviour fasted—and in short, it seems to be so many and such different things, that I dare not attempt to solve the difficulty. And as the old lady was so thankful that she was born before nerves were invented, and was consequently never nervous—so I feel grateful that I was not born thirty years later: for by that time, if some of my acquaintances have sway, it will be discovered that baptism is too formal—kneeling Romish—and the Prayer-book and its Catechism become dead letters.

An Inquiring Layman.

For the Churchman.

Mr. Editor,—An extract from an Oxford paper, accusing Dr. Pusey of having delivered a sermon, in which he avowed his belief in transubstantiation, and the doctrine of the mass, appeared some time since in the Christian Witness, prefaced by a highly unnecessary remark. The same mail which brought the paper from which the extract was made, brought others of certainly as fair repute, denying the charge, and still later, proof upon proof has been given of its falsity; and lastly, the sermon is here, yet the slander in the Witness is not retracted. I made a respectful remonstrance to the Editors against such conduct, and begged them to relieve me from the mortification of having to prove to my exulting dissenting acquaintances that the Christian Witness was a false witness, and whether the ninth commandment had been stricken from their Decalogue. No answer was given, but in the last paper there is an editorial which, though of little weight of itself, deserves on other accounts some notice. But in it mark that the accusation touching the doctrine of the Mass is not mentioned.

Remember that the paper is anonymously edited—no one responsible for its contents. We Churchmen of New England do not know to whom we have to trust for our information upon Church matters. We are told it is a Christian Witness (though you see a false one) and Church Advocate, though it calls the Boston Recorder, a paper which retails that absurd scandal about Dr. Pusey *and his wife*, its "valuable auxiliary"—though it habitually draws largely upon the writings of dissenters to fill its columns, and though it holds the following language in the number of the 9th of June. Speaking of the Church in Boston, "a Church whose character both in sustaining a high tone of piety and as a ready *co-operator* (who is the operator?) in the great work of extending the Kingdom of Christ," &c. And again: "The claims of the Church are deserving such an effort, (for its extension,) for we profess we see in her such a character and an excellence which renders her worthy of the utmost zeal in her service." (We feel curious to know how long it took the editors to discover this in the Church. Does it sound like the language of one of her sons, or is it the voice of one without, meting such things with a worldly measure?) And once more: "If her efficiency as *a* Scriptural and true Church is to be presented for the *co-operation* of *others.* (Is this bad grammar or bad doctrine?) Such is our Church (?) paper, in which I find the following remarks upon Dr. Pusey: "Although Transubstantiation is not in set terms avowed in this discourse, we think it as strongly taught as in the decrees of the Council of Trent." And also, "that the former in some respects rather adds to than subtracts from the grossness of Transubstantiation, as taught by the latter." "The decree says, '*the true body of our Lord, and His true blood,*' together with his soul and divinity, do exist under the species of bread and wine:" and Dr. Pusey responds, '*Of the truth of the Flesh and Blood, there is no room left for doubt.*' Dr. Pusey does not say with the Tridentine decree that the whole substance of the bread and wine are *changed*, &c., but he says they are the real body and blood of Christ; and if so, inasmuch as they were not originally the body and blood of Christ, they must have been *changed.*" Poor boy! have you but half gotten your lesson? In studying Whately Theology, could you not have laid by a little of his logic to serve you? I pray you read his chapter on Syllogisms.

Let me ask the writer one simple question. Does Dr. Pusey use any stronger terms than are in Holy Writ? and if not, by what right is Scripture tampered with, and explained away, and a charge of false doctrine brought against him who would give us Its Words in their fulness of comfort and hope?

It would be a matter of supererogation for me to go over the ground trod so often by men and worthier men, but for the benefit of any who may have a shade of mistrust. Let me give the following references: Matt. **26** : **26–28**,—Mark **14** : **24**,—Luke **22** : **19**, **20**,—John **6** : **32–35** and **40–58**,—Rom. **5** : **9**,—I. Cor. **10** : **10–16** and **11** : **24–29**,—Ephes. **1** : **7**,—Coll. **1** : **14**,—Heb. **9** : **14**,—I. John **1** : **7**.

If then any human assistance is allowed in interpreting these, I will take the author so often quoted by Low Churchmen. Bishop Burnet: "We assert a *real presence* of the *body* and *blood* of Christ; * * * of his body as it was *broken* on the cross when his *blood was shed*, and separated from it" (The italics are his.) "By *real* we understand *true*, in opposition both to fiction and imagination."

The Editor of the Witness then makes another quotation from Dr. Pusey, ending "Whosoever then shall deny that the Father is in Christ by way of nature, let him first deny that himself is by way of nature in Christ or Christ in him; because the Father in Christ and Christ in us, makes us to be one in them." This especially excites his horror: "It seems in fact to imply the additional blasphemy of the deification of all believers who eat this deified flesh of the Son of God," (and hear his reasons.) "For if the taking of this Flesh into the believer, as Dr. Pusey in effect reasons, transforms him into a oneness with it, in like manner as it was transformed by being taken into the divine nature, how much does this fall short of deification?" Oh, logic ineffable! Oh, perception most lucid! But in truth, sarcasm must yield to pity. Pity for the benighted reviewer, and pity, alas! for the too many that from such a turbid stream essay to take a draught of Truth. In this pity we can forgive the want of reverential sentiment and Christian humility, shown by the writer's sneer at the "Fathers" in commenting upon Dr. Pusey calling their words "hallowed sounds," though the words quoted scarce differ from our Saviour's, and for the benefit of this

"Spouse of a worm, and brother of the clay," * * *
"In joyless union wedded to the dust,"

who has so shortened a perception of the immeasurable happiness that the Church doctrine promises to him that in Faith eateth what Christ himself has called "My flesh," and drinketh what He has called "My blood," let me give the following references to the announcement of that mystical yet nevertheless living and real union of regenerated man with divinity. Rom. **6** : **19**,—I. Cor. **6** : **15**, **19**,—also **12** : **27**,—Eph. **5** : **30**. But above all, who that has once read it can ever forget the prayer in John **17**? Who can read it without a flood of joy pouring over his earth-begrimed frame, renovating and invigorating it? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us;" Comment is unnecessary, and I have already occupied too much of your columns. I therefore conclude a notice of which I did not think that the article in itself was worthy, but to show what we here have to depend upon, and as an explanation of some of the publications in the secular prints signed by Churchmen, but asserting doctrines that it would puzzle a bench of Bishops to find in the Church's teaching. I thought it might be well to call attention to an editorial of our anonymous Church paper.

C. E. W.

Boston, Aug. 30th, 1843.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 9, 1843.

The Editor hopes to be able next week to resume his duties as usual.

We are indebted to a foreign correspondent for the following important document:

Aberdeen, August 11, 1843.

Rev. Sir,—I feel it to be my painful duty, as bishop of this diocese, to direct that the accompanying Declaration be read from the altar of every chapel within the same, immediately after the Nicene Creed, on Sunday next, being the ninth Sunday after Trinity. And I remain,

Your faithful brother,

(Signed) William Skinner, D. D.
Bishop of Aberdeen.

In the name of God. *Amen.*—Whereas the Reverend Sir William Dunbar, baronet, late minister of St. Paul's Chapel, Aberdeen, and a presbyter of this diocese, received by letters dimissory from the Lord Bishop of London, forgetting his duty as a priest of the Catholic Church, did, on the twelfth day of May last, in a letter addressed to us, William Skinner, Doctor in Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us his proper ordinary, and withdraw himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church; and, notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most undutiful and wicked act, contrary to his ordination vows and his solemn promise of canonical obedience, whereby the said Sir William Dunbar hath violated every principle of duty, which the laws of the Catholic Church have recognised as binding on her priests, and hath placed himself in a state of open schism: And, whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority, therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our clergy in Synod, the tenth day of August, in the year of our Lord one thousand eight hundred and forty-three, and acting under the provisions of Canon XLI., do declare, that the said Sir William Dunbar hath ceased to be a presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from Christ's mystical body, wherein the One Spirit is; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatening denounced against those who cause divisions in the Church, from which danger we most heartily pray that God of his great mercy would keep all the faithful people committed to our charge, through Jesus Christ our Lord. *Amen.*

The following article from the English Churchman, of August 10th, will be read with interest:

We are sorry to learn that the Vice Chancellor of the University of Oxford has, under circumstances which we cannot but deeply regret, refused to receive the moderate and Christian address which, a few weeks since, appeared in our columns, and which deprecated the condemnation of Dr. Pusey's sermon on the Eucharist, by an irresponsible tribunal of six doctors, without assigning any reasons for the step, or specifying those portions of the sermon, or those opinions, which it was intended to censure. We understand that, on the application of the parties who had the document in charge, requesting to be informed when it would suit his convenience to receive it, Dr. Wynter begged to have an opportunity of perusing the address before it was formally presented to him. It was accordingly forwarded for that purpose, with the signatures attached, but very speedily returned, with a letter peremptorily declining to receive it, and in very strong and scarcely courteous terms expressing his opinion that the memorialists were unnecessarily disturbing the peace of the University by the step they had taken, and reminding them of the oaths by which they had so repeatedly bound themselves to submit to the constituted authorities, and to preserve peace, order, and discipline, within the academical body. Of course the matter will not rest here, and the address itself, with the signatures and correspondence, will speedily be published to the world.

In the mean time we may be allowed to express our extreme surprise that Dr. Wynter should now be so anxious to preserve the calm of the University, when it is notorious that it was by his direction or permission that the inquisitorial tribunal was constituted, and its sentence, its unjust and uncalled-for, and we firmly believe illegal, judgment pronounced, which raised a storm within the University which, we speak advisedly, never will or can be quelled so long as the record deforms and disgraces its register. With reference to the academical oath, it would indeed be strange if the judges of the land, the peers, ministers of state, and dignitaries of the Church, whose names appear appended to the memorial, had not as lively a sense of the sacred obligation of the oath as the learned doctor himself. If a remonstance against an act of iniquitous injustice is to be tortured into the violation of an oath to keep the peace, then, indeed, farewell all liberty of thought and action; the members of the Convocation must henceforward be the slaves of the Vice Chancellor and of the two proctors. That era has not yet arrived, nor are the most learned and respectable of its body to be cowed into acquiescence with the condemnation of the Catholic doctrine of the Eucharist, by the cry of peace! peace! when there is and can be no peace.

The Forest of Arden.—The rapid sale of "Bernard Leslie," has encouraged Mr. Sparks to bring out an American edition of "The Forest of Arden, a Tale of the Reformation," by the same author, and pronounced by a good judge to be the best of his works.

The book is now ready for delivery, and will be followed in a short time by "The Siege of Litchfield," by the same author.

"W. A." has sent us a list of the typographical errors in the first number of his Review of Carlyle. We hope that the present number has fared better, though we have no reason to think so, since equal and great pains have been taken in the proof reading to have both correct. The manuscript is declared by the printer to be the worst that he ever took in hand, and the editor's aid has been often invoked (sometimes in vain) to decypher its hieroglyphics.

The correspondent who asks, "What is Puseyism?" in effect answers the question by showing, that the word is a *nickname* devised by the enemies of our Church to denote her principles and practices, and to cast contempt upon her members. In his "Collection of Papers connected with the Theological Movement of 1833," published last year, Mr. Perceval says:

"It will not be out of place to close this collection with a few remarks on the popular misapplication of the term Popery, and that which in common acceptation seems almost to be regarded as an equivalent for it, Puseyism. This last term appeared first in a dissenting periodical, which is generally supposed to be the organ of the Presbyterians, and was invented by way of casting reproach upon those members of the Church of England who were zealous in maintaining those points of Christian doctrine on which Presbyterianism, whether Swiss or Scottish, is defective; such as that of Episcopacy, or the Apostolical Succession; Baptismal Regeneration; the Eucharistic Sacrifice; the real communion in our Lord's body and blood; and the deference to the Church from the beginning, as the depository and witness of the truth. In the Common Prayer Book, the Articles, the Homilies, and the Canons of the Church of England, as prepared and handed down to us by the reformers themselves, all these doctrines are to be found. According to the application of the term Puseyite, therefore, by the dissenters, it came to express a zealous and consistent maintainer of the doctrines contained in the Book of Common Prayer, and other formularies of the Church of England; and made over to those whom they reproached, the reformers through whose hands they had received the same. But these doctrines, through laxity, having become, as has been already observed, as much forgotten, even among many Churchmen, as the love of our neighbor among the Jews, sounded strange, and awakened suspicion in those who had not been accustomed to hear them, and the restorers of the old paths came to be regarded, for a time, as inventors of new ones. Men were confidently told, that these doctrines were contrary to the principles of the Reformation, and not knowing that they are undeniably taught in the formularies revised and handed down by the Reformers themselves, they believed the story."

Dr. Murray, a Presbyterian minister in New Jersey, in a sermon lately printed, gives us a further catalogue of matters to which, we suppose, Presbyterians consider the term applicable:

"Our strong and decided testimony against High Church prelacy, is demanded by the fact, that in our own day the worst heresies and principles of Romanism are spreading in the Anglican and American Episcopal Church, and with a rapidity which has excited consternation in the whole Christian world. As did our fathers, we testify against an order of bishops in the Church, usurping the power of ordination and government, and lording it over their brethren, as both opposed to Scripture and to the usages of the first ages of the Church; and against a liturgy, because unknown until rendered necessary by the ignorance of the clergy, and as tending universally to deadness and formality in worship; and against clerical vestments beyond a gown and bands, because first adopted by the Romish Church from the pagans; and against godfathers and godmothers in baptism, as both unnatural, vain, and injurious—unnatural, because the duty of the parent is to dedicate the child and be its sponsor—vain, because it is regarded as a ceremony without imposing any obligation—and injurious, because exacting solemn promises under very solemn circumstances which are subsequently never regarded; and against kneeling at the Lord's supper, because it came in with the doctrine of transubstantiation

and should go out with it. And when asked why we testify against these things, our only reply is that of our fathers, 'the Bible alone is the religion of Protestants.' They are unwarranted by the Bible."

The leading article on our first page has been reprinted from the Churchman of February 25, at the request of several subscribers.

The sermon of the Rev. Lloyd Windsor, preached at the late Convention of the Diocese of Western New York, has been printed by Mr. Sparks, and is for sale at the Churchman office. It is a most excellent discourse, and one which we would earnestly recommend. The subject is "Church Authority," and we have seldom seen so sound and able an argument compressed in so short a compass

We are indebted to Mr. Hewet for the 10th number of the Illustrated Book of Common Prayer.

NEW AGENTS.

Joseph H. Graham, bookseller, Halifax, N. S.
John H. Kinzie, Esq, Chicago, Illinois.

The Charleston Observer [Presbyterian] of August 19th, contains the concluding part of a letter of a South Carolina Presbytery to "the Rev. John Leighton Wilson, Missionary, Gamboon, Western Africa." The following extract from it would furnish matter for abundant comment if time permitted:

"And to come nearer home, what has civilization done for the cause of truth, righteousness, and Christian liberty, in New England, the heart and stronghold of the A. B. C. F. M.? Taking the whole body of the population, there is no part of the world superior, perhaps none equal, to that country for the general diffusion and enjoyment of the blessings of 'the life that now is.' In every department, industrial, educational, moral, social, commercial, financial, manufacturing, governmental; for the working up of an intelligent, enterprising, orderly, and industrious population, they are unsurpassed. But what has their civilization done for the kingdom of God? We may look for its effects on Christianity to the focal points of religious light: at Cambridge, Andover, New Haven. Are the rulers and guides of the people *witnesses* of the truth, grace, redemption, and kingdom of Jesus; or are they kings reigning without the Apostles, (1 Cor. 4: 8,) testifying to the *cause* of human benevolence, knowing and 'doing good,' and glorying in their civilization and many wonderful works? Are these descendants of the pilgrims their children according to the faith, or are they not rather the religious progeny of Charles and of Laud? Do public opinion and the popular clergy, the king and the bishop that reign in New England, resemble the Puritans or those who killed them? When one of their true sons, having their faith and doing their works, appear personally using that religious liberty, (which they counted a treasure dearer than life,) and should set at naught the impositions, rituals, and exactions of the reigning king and bishop: cutting himself loose from all the '*causes*' of human benevolence. Temperance, missionary, abolition, concerts, days and times, and the other hundred and one *schemes* of 'doing good,' hearing and obeying the word of the Lord only—worshipping him in spirit and in truth, forming his conception of good and evil from the words of Scripture only—cleaving to the good, and avoiding the evil—despising the definitions of the bishop—giving himself as a good soldier, and refusing to hire a substitute in this warfare—faithful, obedient to the word of his captain, humble, patient, meek, lowly, watchful, prayerful—giving freely of his substance to his poor brethren, especially to those poor ministers who are in 'adversity' and tribulation, because of the opposing king and bishop, and their vast influence and funds—blowing no trumpets, and letting not the left hand know what the right hand doeth—counting with the pilgrims and apostles his own zeal and righteousness loss, and the religion of the court, and its civilization, and all its glory, as dung, that he may win Christ, (Phil. 3: 5–11,)—testifying against the superstitions and idols of the day, caring nothing for the afflictions and bonds that await him, and counting not his life dear that he might *testify* to the Gospel of the grace of God. (Acts 20: 18–38.) The name of such an one would be cast out as evil, himself cut off from the popular synagogues, banished from the bishop's cathedral, (or tabernacle,) and also from the king's court, with leave to migrate (on his own funds) to regions unknown, and far beyond seas."

CLERICAL CHANGES.

Rev. E. A. Ford having taken charge of St. David's Church, Cheraw, S. C., requests all letters and papers for him to be directed to that place.

The vacancy in Trinity Church, Geneva, Western New York, occasioned by the resignation of the Rev. P. P. Irving, Secretary of the Foreign Committee, has been supplied by the election of the Rev. Mr. Cook, of Lyons, to the rectorship of that parish.

The Rev. D. M. Wharton, having taken charge of St. John's Church, Berkeley parish, Spottsylvania county, Virginia, desires his letters and papers to be directed to Lewis's store, Spottsylvania county, Va.

The Rev. William H. Kinkle, rector of Cornwall parish, Charlotte Court House, Virginia, has been called to and accepted the rectorship of St. Paul's Church, Lynchburgh, vacated by the removal of the Rev. Thomas Atkinson to St. Peter's Church, Baltimore.

The Rev. F. Thayer has resigned at Little Rock.

The Rev. D. McManus has been stationed at Van Buren, by Bishop Otey.

The Rev. William Allanson, having removed from Southport, W. T., to Batavia, Kane county, Illinois, requests that letters and papers for him may be addressed accordingly.

Case of Rev. Mr. Carey.—We see not how any intelligent and well-principled Churchman who has heeded the light recently thrown upon this interesting case, (and no other is competent to form a correct opinion,) can longer hesitate as to the "*true issue.*" Since the appearance of Drs. Smith and Anthon's most extraordinary pamphlet,—which *The Church* properly describes as "an appeal from the bishop to the people—an effort to enlist the sympathies of the public, when they failed to gain the Episcopal concurrence in their views"—counter-statements have been given by Mr. Carey himself, by Rev. Dr. Seabury, Rev. Professor Haight, and Rev. Mr. Price; and now we have before us, in the *Churchman* of last week, similar statements under the signatures of Rev. Dr. McVickar and Rev. Mr. Higbee. All these gentlemen concur in pronouncing the alleged "Statement of *Facts*" by the two *Protestant* Doctors, a tissue of unpardonable misrepresentations. We say nothing of their *motives*, but feel bound to declare that their pamphlet is utterly unworthy of confidence by those who wish to know the *truth* and the *whole truth*. What their profound *silence* means, under the heavy accusations thus resting upon them, we pretend not to say; but no one will believe that it proceeds from any reluctance to obtrude themselves upon the public, or to light anew the torch of discord. On reviewing the whole case, we strongly incline to the opinion of a southern clergyman, who in a letter to us says: "Drs. Smith and Anthon, in my judgment, ought to be brought to trial for publishing a libel on Mr. Carey, and for disturbing the peace of the Church." They have no less wantonly defamed their bishop and brother presbyters, and the whole case is one which certainly calls for some ecclesiastical action. Had it occurred in this diocese, we think there would not be wanting some to institute against them the necessary proceeding.—*Banner of the Cross.*

Popery.—Among some who do not so far trouble themselves with ecclesiastical movements as to keep accurately informed of what passes around them, we sometimes meet with the opinion that there have been extensive perversions of the Episcopal clergy of this country to Popery, within the last few years. For the benefit of such it may be proper to state the FACT, that within ten years past, *five* of our clergy have thus apostatized, and that during the same period, *seven* Romish priests have renounced that corrupt communion, and entered the ministry of the Protestant Episcopal Church. Will our kind dissenting contemporaries, who affectionately manifest such a feverish alarm at our supposed tendencies Romeward, allow their readers to possess this information? It may serve to tranquillize their minds, and induce them to attend to their own affairs, which require much more looking after.—*Banner of the Cross.*

Burglary.—The dwelling of the Rt. Rev. Alfred Lee, bishop of this diocese, was entered on Thursday night last and robbed of plate and valuables to the amount of about two hundred dollars. Among the articles stolen were seventeen silver spoons, a lot of silver forks, two silver candlesticks, and the bishop's cloak. A trunk containing deeds and other valuable papers was left in the yard. Our police are on the alert, but as yet have been unsuccessful in detecting the robbers—*Delaware State Journal.*

BISHOP WILSON A PUSEYITE.

A Calcutta correspondent of the Record gives a melancholy account of affairs in India: he almost insinuates that Bishop Wilson is little better, in reality, than a Puseyite. The following quotations from a magazine he offers as confirming his views. The editor, he states, is a layman:

First, as to Bishop's College, &c., he says: —"We advise them (his readers) to act earnestly, and to make no compromise; to subscribe to the Bible, Tract, and Missionary Societies of the country, because *they teach the truth*; to take *Bishop's College* as an *index* to the Propagation of the Gospel Society, and the *Whole Duty of Man*, or Crossman's *Catechism*, as an index to the Christian Knowledge Society, and just as resolutely to oppose *those* Societies because *they* do *not* reach the truth, but error."

Second, as to chaplains, &c., he remarks:—"Already most dangerous sermons are preached, (*as we know has been the case by two of the Professors of Bishop's College,*) and tracts and books equally dangerous are circulated out here by reverend gentlemen, whose zeal has carried them with equal ardor to the pulpit and to the ball-room; and other evidences, in *other* parts, are not wanted, that our *chaplains* are in some cases not free from the taint of the awful heresies of Oxford."

Third, as to the bishop's imposition of *silence*, &c., he asks: "And coming nearer home, what shall we say to the Bishop of Calcutta's letter about his Cathedral, written to the Christian Knowledge Society, when viewed in connection with his eloquent Charges against Puseyism, or his *strange exhortation and advice to his clergy not to discuss the subject?* What shall we think of him, to-day preaching most faithfully on justification and conversion, and to-morrow *taking off with him on his visitation tour very large quantities of the tracts of the Christian Knowledge Society, in which, as has been proved beyond all question, directly opposite doctrine to his own, on those points, is taught?* These inconsistencies necessarily do harm; they shake confidence, if they do not destroy it; and they leave the well-affected members of the Church in a state of considerable uncertainty and difficulty."

[Thus the Propagation Society and the Christian Knowledge Society, albeit they be under the sanction of all the bishops, are hot-beds of Puseyism! When will men see the absurdity of attempting to make Churchmen believe such silly slanders against our spiritual pastors and masters? Would that there were "ducking stools" for these sectarian "scolds!"]—*English Churchman.*

DIED,

In Schenectady, on the evening of Sunday last, of whooping cough, Alonzo, only son of Alonzo C. Paige, aged 1 year and 3 months.

At Rondout, on Monday, the 4th inst., of the prevailing fever, Mr. George H. Canfield, in the 22d year of his age.

At New Castle, Del, on the 1st inst., the Rev. S. W. Prestman, rector of Emmanuel Church.

On the morning of the 31st ult., of consumption, Archibald Claudius McElroy, in the 27th year of his age. His remains were removed on the following morning to Bristol, Pa., for interment in his family vault.

For the last eight years he has been studying faithfully and successfully for the ministry of the Church. A few weeks before the late graduating class, with which he was connected, of the General Theological Seminary received orders, he was attacked with a disease which did not threaten a fatal termination; but after a few weeks it so prostrated him and was attended with such suffering, that it assumed an alarming character. He bore all his distressing pains with more than ordinary patience. He desired his friends to offer morning and evening prayers with him, and while they were praying in his chamber, his heart-rending responses and "amens" would often so overcome the person praying, as to make him pause for utterance. When his nature began to waste away under his prolonged sufferings, he exclaimed, "I wish I could get well;" but immediately checking himself, he said, "why so? God's will be done." He was not unconscious of the ravages which his disease was making; and even when he was assured of the approach of his dissolution, no surprise or murmuring escaped him, for he was resigned to the will of his heavenly Parent.

All that knew him felt tenderly attached to him; and all that loved the interests of our blessed Church, saw in him a bright example of the Christian character. He was naturally energetic in mind and powerful in constitution; but with the love of God shed abroad in his soul, he was mild, patient, forgiving and humble. Had he been continued with us, such was his Christian deportment, that by his private influence alone, he would have won many souls to Christ. His memory will long be cherished by all who knew him, as a testimony to all these truths, and as a tribute to his worth. But while we mourn his untimely departure, and look with faith upon the mysteries of the Divine Will, we cannot but thank God for continuing his faithful servant so long with us, and expressing our assurance, with unfeigned gratitude, that our beloved friend has been removed from the services of the Church militant, to the glories of the Church triumphant. V. B.

For the Churchman.

OBITUARY.

Died, on the 31st of August, at her residence in Hartford, after a short illness, Mrs. Elizabeth, widow of the late Richard W. Hart, Esq., in the 72d year of her age. On the first instant her remains were removed to Saybrook for interment. The Rev. Mr. French, minister of Grace Church, Saybrook, received the body at the entrance of the church and pronounced the introductory sentences. The anthem was read by the Rev. Mr. Emery, and the lesson by the Rev. Dr. Jarvis. After which, the Rev. Mr. Burgess, rector of Christ Church, Hartford, delivered a most appropriate discourse from 1 Peter 1: 11. The Right Rev. the Bishop of Connecticut, the Rev. Messrs. Coxe, Vail, Eastman, A. Burgess, and De Koven, were also present.

In the decease of this estimable lady the Church has to mourn one of her kindest benefactors and most faithful children. Of an ancient and highly honorable family, her earliest religious teachings were those of the Church; and the cause of Catholic truth has ever found in her through life a liberal and untiring support.

The bishop's chair at Christ Church, the communion plate and books at St. John's, with many other elsewhere equally handsome donations, will long perpetuate her memory. It would be useless in the few lines allowed to an obituary notice to attempt the record of her numberless deeds of charity and good-will.

The prayers and alms of a long life of usefulness have ascended as a memorial before God. They are written in the book of life; and she is now gone into the presence of that Saviour she honored and loved, to give an account of her stewardship. Possessed of an ample fortune, the deceased considered it but as a trust placed in her hands for the benefit of the suffering and needy. Her benevolence was as extended as it was unostentatious. In the words used by one deeply indebted, "not a night passed by but the prayers and grateful tears of many assisted and made happy by her means, ascend to God invoking blessings upon her;" and yet her feeling seemed constantly to be, how little I can do!—"at the best I am an unprofitable servant." Few have so well understood and practised the scriptural rule, "use hospitality one towards another." Her heart and house were always open to her friends. For some years past, through her infirmities, she has been unable to offer to God, in his holy sanctuary, the tribute of her prayer and praise. Yet often, in the ministrations of some of God's ministers, has the church dwelt in her house. She indeed lived a Christian. Earnest in prayer, diligent in reading the word, never failing to partake of the benefits of the sacrament, in its purity she kept the faith: and now, "having finished her course, she rests from her labors." Heavenly Father! grant to us who survive, "grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord." H——d.

CALENDAR.

SEPTEMBER.

10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. } Ember Days.
23. }
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

St. Lawrence County. Tenth Sunday after Trinity, August 20th, in the afternoon, confirmed 2 for the parish of Grace Church, in the Methodist meeting-house, Norfolk.

In the evening, confirmed 12 in Trinity Church, Potsdam.

Clinton County. Wednesday, August 23d, confirmed 35 in Trinity Church, Plattsburgh.

Dutchess County. Saturday, August 26th, confirmed 8 in St. Paul's Church, Redhook.

Ulster County. Eleventh Sunday after Trinity, August 27th, confirmed 13 in Trinity Church, Ulster.

Dutchess County. Monday, August 28th, in the parish of St. James' Church, Hyde Park, confirmed in two private houses 4 members of that Church,* kept by old age or disease, and one kept by necessary attendance on two of them, from public worship.

Tuesday, August 29th, confirmed 31 in St. James' Church.

Ulster County. Wednesday, August 30th, confirmed 12 in the Church of the Ascension, Esopus.

* One of them 93 years of age, and another his wife, between 80 and 90.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thirteenth Sunday after Trinity, September 10, Fishkill, *Dutchess County.* 12, Paterson, *Putnam County*, Ordination A. M., Confirmation P M. Thursday, 14, Milesquare, *Westchester County*, Consecration A. M., Confirmation P. M. 15, Pelham, Consecration A. M, Confirmation.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Tuesday, October 10, Greenburgh, *Westchester County.* 11, Tarrytown. 12, Sing Sing. Saturday, 14, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County*; 3 P. M. Cold Spring.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during th esame period

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 333 Greenwich street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Frost, Rev. Adolph, 120 Orchard street.
Hackley, Rev. Charles W., 73 Mercer street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S, 281 Broadway.
Hawks, D D, Rev Francis L., Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel. 365 Hudson.
elkirk, Rev. Edward, at Mrs. Seely's, 23d street and 9th avenue.
Shimeall, Rev Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 50 Franklin street.
Taylor, D. D., Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wayland, Rev. John, No. 10 Fourteenth street.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D. D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D. D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., Johnson street.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES

DIOCESE OF NEW YORK.

Notice is hereby given, that the ANNUAL CONVENTION of the DIOCESE OF NEW YORK will meet on WEDNESDAY, the TWENTY-SEVENTH day of SEPTEMBER, in ST. PAUL'S CHAPEL in the City of NEW YORK, at 10 o'clock, A. M. By order of the Bishop,
BENJAMIN I. HAIGHT, Secretary.
New York, September 1, 1843.

☞ The Annual Meeting of the Corporation for Widows and Orphans of Clergymen will be held in St. Paul's Chapel, on Tuesday, September 28th, at 7½ o'clock, P. M. S. SEABURY, Sec'y.
New York, September 9, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.
New York, Sept. 9, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.
C. H. WILLIAMSON,
Sept. 9, 1843. 35 Murray street.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.
139 Broadway, September 9, 1843.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

Fund for the Endowment of Professorship of Pastoral Theology and Pulpit Eloquence.

Received from the Rt Rev Dr Gadsden, per Rev Paul Trapier of Charleston, S C, towards the endowment of the above professorship, *one hundred dollars.*
WILLIAM H. HARRISON,
New York, Sept. 4, 1843. Treasurer of Fund.

NASHOTAH MISSION.

The undersigned gratefully acknowledges on behalf of the mission, the receipt of the following articles: 100 Prayer-books, small octavo, and five desk Prayer-books, from the Female Protestant Episcopal Prayer-book Society of Pennsylvania; also, one Desk Bible. In the same box, 48 pieces of clothing and household linen, together with a quantity of minor articles, from several ladies in Holmesburg and Philadelphia, Penn.
J. H. HOBART.
Nashotah, 11th August, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 1st Sept, has received the following contributions:

Through the Rev R F Cadle, from St Luke's church, Whitewater, Wisconsin, two collections, $7; Janesville, Rock co, Wis, $3 25; Prairie du Chein, $2 75; through Benj Howard, Esq, from St James', Great Barrington, $12; a communicant of Christ ch, Rye, $5; through Edmund Wilcox, Esq, being sales of articles given at Quin collections, viz, a gold pencil, $1; two rings, $1 50; one seal and chain, $4 50; one locket and chain, $2 75—$9 75—half, $4 87; church of the Messiah, Southwark, half, $1 79; R E Peyton, Esq, of Gordon's Vale, Va, half, $8 47; St John's ch, Carlisle, $7; school girls of the same, for Miss, $3—$25 13; St Paul's ch, Charleston, S C, $122; offerings of Christ ch, Louisville, Ky, per B O Davis, Esq, $25 43. From the treasurer of Western New York: from St Paul's, Paris Hill, $1 47; Christ ch, Guilford, $2 75; Emmanuel ch, Norwich, $2; S S of St Paul's ch, Syracuse, $0 25; St Paul's ch, Oxford, $3; St Stephen's, New Hartford, $3 and $2; Christ ch, Bridgewater, $0 75; Grace ch, Waterville, $3; Zion church, Palmyra, $5; Christ ch, Danby, $1 60; St Paul's ch, Mayville, $0 75; St Luke's ch, West Granby, $0 63; Capt Smith, U S A, $5; Christ ch, Pompey, $1 96; St Paul's, Richmond, $2; Trinity ch, Utica, $10 89—$46 05. St Peter's ch, Charleston, for missions in Georgia, viz, Clarkesville, $64 25; Athens and Lexington, $50; Marietta, $50—$164 25; Christ ch, Cincinnati, Rev J T Brooke, $66 97. Total amount, $479 83.
THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Sept. 7, 1843. 139 Broadway, New York.

☞ The Treasurer begs leave to state that the balance in his hands has been reduced to a very small sum, and he most earnestly appeals to the Church, that he may be supplied with the means for meeting the October payments to the missionaries.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St Peter's, Bainbridge, $5. St Paul's, Mayville, $0 50. Zion ch, Pierrepont Manor, $10. Trinity ch, Camden, $1. St Stephen's ch, New Hartford, $2. St Paul's ch, Paris Hill, $5. St Paul's ch, Brownville $1 50. St Paul's ch, Syracuse, $5. Zion ch, East Bloomfield, $2 67. St Michael's ch, Geneseo, $10. Christ ch, Oswego, $3. St Andrew's ch, New Berlin, $3. St Paul's ch, Oxford, $6. Christ ch, Manlius, $5. Christ ch, Sherburne, $2. Appropriation by Standing Committee of Western Diocese, $75. Do, by Bible and Prayer Book Society of Central New York, $110—Remitted by Charles Seymour, Esq, Treasurer Diocese of Western New York, $246 67. From St Paul's ch, Tompkinsville, Rev Wm Walton, $12. Rev William Walton, annual, $2. Richard Maynard, Treasurer of the Society for Promoting Christianity, of Christ ch, Mobile, $62 50. From St Paul's church, Troy, Rev R B Van Kleeck, rector, $40. From the Rev Lot Jones, a second contribution, enclosed to him in an anonymous letter through the post office, $20. Total amount, $383 17.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street
New York, September 6, 1843.

PROTESTANT EPISC. TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity ch, Utica, $7 57. St Peter's ch, Bainbridge, $4 11. St Mark's, Hunt's Hollow, $0 25. St Paul's, Mayville, $0 50. Zion ch, Pierrepont Manor, $10. Trinity ch, Camden, $1. St Mark's, Le Roy, $3. Christ ch, Manlius, $2 02. St Stephen's ch, New Hartford, $2. St Paul's, Syracuse, $3 48. St Michael's ch, Geneseo, $3. Grace ch, Lyons, $1. St Andrew's, New Berlin, $3. Appropriation of the Standing Committee of the Diocese of Western New York, $25—Remitted by Charles Seymour, Esq, Treasurer, do, $65 91. From Zion ch, Sandy Hill, Rev J A Spooner, $2 81. St James' ch, Chicago, Rev Wm F Walker, $6. St Paul's, Tompkinsville, Wm Walton, $6, Rev Wm Walton, annual, $1. From St Paul's ch, Troy, Rev R B Van Kleeck, rector, $10. Total amount, $91 72.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, Sept. 6, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer, since his report of the 23d ult, has received the following contribution, viz:

From St George's ch, Newburgh, Rev Dr Brown, rector, collection, $23 75.
C. N. S. ROWLAND, Treasurer.
September 6, 1843. 55 Water street.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, September 1st

From Henry Delano, Henderson, Ky, $5; per E Wilcox, Esq, R A, Phil, proceeds of various pencils, rings, &c, from various Quin collections, half, $4 88; Church of the Messiah S S, Southwark, Phil, half, $1 79; Miss E S Jones, Prince William co, Va, for Greek mission, $10; R E Peyton, Gordon Dale, Va, $8 48; All Saints' ch S S, Lower Dublin, Pa, for African mission school under Rev Mr Hazlehurst, $4; St Paul's ch, Charleston, S C, through Rev J S Hanckel, $80; Grace ch, Lyons, W N Y, $2; St Paul's ch, Richmond, N Y, $1; St Mark's, Le Roy, W N Y, for Africa, $5; do, for Texas, $5; S school of do, for Africa, $5; St Paul's ch, Syracuse, W N Y, for Africa, $4; St Stephen's ch, Pittsfield, Mass, quarterly, $75; Christ ch, Springfield, Mass, towards support of a child in Africa, $10; St Peter's Working Society of Charleston, S C, for China, per Rev W H Barnwell, $50; do do, for Africa, $67 25; scholars of St Peter's (col'd) Sunday school, for Africa, $11—$128 25. Rev T C Pitkin, Louisville, Ky, for Constantinople, part of pledge, $25; a clergyman of Va, for China, per Dr Boone, $5; semi-annual contribution of St Paul's ch, Pawtucket, R I, half, $16—Miss Adeline Bowers, $1—17; Grace ch, Utica, W N Y, $2; Capt Joseph Smith, U S A, $5. Total, $403 40.
F. S. WINSTON,
Sept. 6, 1843. Acting Treasurer.

NOTICE.—The public are cautioned against paying moneys to CYRENE CLARK, as subscription for the Illustrated Books of Common Prayer and Commentary, as he is not my Agent any longer. He holds an authority from me which I have revoked, and moneys hereafter paid to him will not be credited by me. H. W. HEWET.

☞ The Gospel Messenger, Utica; Banner of the Cross; Episcopal Recorder; Southern Churchman; Western Observer, at Gambier, Ohio; Christian Witness; and Church Chronicle, will please give the above three insertions and send bills to this office for collection. Sept. 9.—3t

JUST PUBLISHED,

CHURCH AUTHORITY: A Sermon preached at Auburn, at the opening of the Convention of the Diocese of Western New York, August 16th, 1843, by the Rev. Lloyd Windsor, Rector of Grace Church, Lockport. Sold by J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.
September 9.

In Press, and will shortly be Published,

A SERMON by the Rev. Dr. Hook; dedicated to the Rev. Dr. Pusey.
J. A. SPARKS,
Sept. 9. Churchman's Bookstore, 109 Nassau st.

A TEACHER WANTED.

A GENTLEMAN engaged in the tuition of the members of his own family, intending to receive other pupils, and open a boarding school on the 1st of October, wishes to obtain the services of a competent classical teacher—a clergyman of the Episcopal Church will be preferred.

The location of the school is a very eligible one, within ten miles of the city of New York, and not surpassed in beauty or convenience by any in this vicinity.

Apply to Rev. Kingston Goddard, Brooklyn; or, Rev. C. D. Jackson, 255 Greene street, New York.

All communications must be post paid.
September 9—2t

ORGAN FOR SALE.

AN ORGAN, with three stops, of fine tone, in mahogany case, may be purchased very low on application to J. A. Sparks, at this office.
September 9—2t

NO. X. OF THE

ILLUSTRATED BOOK OF COMMON PRAYER,

HAS just been issued, and can be had through the principal booksellers and periodical agents in the States.

The illustrations of this number are copies from celebrated pictures by Raffaelle, Rubens, N. Pousin, Reynolds and others. The publisher has endeavored that this number should not be inferior to any of the preceding ones; how far he has succeeded, he leaves it with the public to judge.

Office of the Illustrated Books of Common Prayer and Commentary, 281 Broadway.
September 9.

CHURCH ALMANAC FOR

1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.
THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

Will be published at an early day,

THE SIEGE OF LITCHFIELD, a Tale of the Rebellion, by the Rev. W. Gresley, M. A., author of "Bernard Leslie," "Forest of Arden," &c.
J. A. SPARKS,
Churchman's Bookstore,
September 9. 109 Nassau street.

MISS SWIFT'S School for Young Ladies, No. 288 Fourth street, (five doors east of Washington Square,) will reopen on Wednesday, September 13th.

References—C. O. Halsted, Esq.; William Samuel Johnson, Esq.; J. W. Leavitt, Esq.; James Brown, Esq.; Rev. George Potts, D. D.; Rev. J. McElroy, D. D.; John C. Hamilton, Esq.; E. H. Blatchford, Esq.; Thatcher Tucker, Esq.; T. C. Doremus, Esq.

N. B. Miss Swift's residence, 74 Clinton Place.
September 9—1t$

TEACHER.

A GENTLEMAN who has had many years experience in teaching, both in schools and private families, has some hours at his disposal which he would be happy to devote to the instruction of pupils, in schools in the city, or at the residences of his patrons. The most satisfactory references can be furnished. Address, "F. T.," at the office of the Churchman, 109 Nassau street, up stairs. Sept. 9—2t

WANTED TO PURCHASE.

A GOOD Second-hand Piano Forte, for which a fair price will be given. Address a immediately, "Piano," care of James A. Sparks, 109 Nassau street.
September 9—2t

ERRORS OF THE TIMES: A Charge to the Clergy of the Diocese. By the Rt. Rev. THOMAS C. BROWNELL, Bishop of Connecticut. 2d Edition.

Also, THE LENTEN FAST, THE HISTORY, OBJECT, and PROPER OBSERVANCE of the Holy Season of LENT. By the Rev. WM. INGRAHAM KIP, M. A., Rector of St. Paul's Church in the city of Albany.

Just received and for sale by
J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
Sept. 9.

SCHOOL,

NEW HAVEN, CONN.

THE WINTER TERM of the Misses Edwards' Boarding and Day School for Young Ladies will commence on Wednesday, the 27th of September.
New Haven, September 9, 1843. 6t$

THE DOCTRINES of the PROTESTANT EPISCOPAL CHURCH Incompatible with Romanism:—and the Scriptures the Guide for Ministerial Instruction. Two Sermons, by the Rev. Richard Cox, A. M., Rector of St. John's Church, Troy, N. Y.

Just received and for sale by
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
September 9.

NEW EPISCOPAL MANUAL.

This day published by
D. APPLETON & CO.,
200 Broadway, New York,

The Churchman's Companion in the Closet; or, a Complete Manual of Private Devotions. Selected from the writings of Archbishop Laud, Bishop Andrewes, Bishop Ken, Dr. Hickes, Mr. Kettlewell, Mr. Spinckes, and other eminent Old English Divines. With a Preface by Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. One elegant volume, 16mo. $1.

The pious reader will require no more recommendation of this volume than that which he will find in its title page. A Manual of Prayers compiled from the devotional writings of Laud and Andrewes, Ken and Hickes, Kettlewell and Spinckes, cannot be otherwise than acceptable to all who love those principles which they unanimously taught, and for the maintaining of which, (with the exception of the good bishop of Wintor, whose lot was cast in tranquil times,) they suffered according to the measures which God required of each; to all who would fain follow them in the paths of self-denial, spiritual-mindedness, meekness and obedience. That this book has been to past generarions, what it is hoped it may likewise be to our own, is evident from the fact that it is one of the few of the devotional works of the seventeenth century, which continued to be in constant demand during the eighteenth. Its value was appreciated, and it continued to be reprinted from time to time to the middle of the last century; and it is presented to the public once more, with the anxious desire that as it found favor to the last, while Church principles were declining, so it may prove acceptable to the many who (blessed be God) seem now to be zealously and faithfully seeking their way back to the "old paths" from which we have wandered.—*Editor's Preface.*
September 9.

MISS SAGAR AND MISS BALLOW

WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.
August 26.

THE MISSES RAINSFORD'S SCHOOL FOR YOUNG LADIES, No. 430 Houston street, will recommence on Monday, the 4th of September.

References may be made to the Right Rev. the Bishops of New York, Massachusetts, and New Jersey; the Rev. Drs. Berrian, Milnor, Ferris, Matthews, Taylor, Seabury, and Wainwright; the Rev. Messrs. Balch, Forbes, Higbee, Price, and Perry; James B. Elliman, Esq.; and Messrs. Bartlett & Welford, where circulars can be obtained. August 26—3t$

EDUCATION FOR BOYS—WASHINGTON INSTITUTE.

INSTRUCTION will be resumed, after the annual vacation, on Monday, the 4th of September.

Not confining their attention to the mere duties of the class room, but remembering the weighty truth expressed in that saying—"the boy is father to the man,"—the conductors of the Institute have made it their constant aim to EDUCATE those committed to their charge in whatever pertains to the formation of an intelligent, agreeable, and useful character. Accordingly they have adopted arrangements tending alike to invigorate their health, enlighten their minds, refine their manners, and amend their hearts. Devoted exclusively to the pursuits of Education, and for so long a period experimentally acquainted with its details, the undersigned feel authorized to give assurance of satisfactory results to those parents whose children may be entrusted to their care.

*** Well qualified Assistants are employed in every department. T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.
Thirteenth street, near Union Place.
August 26—3t$

WANTED to hire, a large PEW in St. Paul's or St. John's Chapels. Apply at No. 5 Nassau street, second floor.

For sale, a PEW in the middle aisle of St. George's Church. Apply at No. 5 Nassau street, second floor.
August 19—3t

CLASSICAL & ENGLISH SCHOOL,

245 Spring st, between Hudson & Varick sts.,

WILLIAM B. STOUGHTON, PRINCIPAL.

The Principal of this School has been a Practical Teacher in this city during the last eight years; and has the pleasure of referring to the following gentlemen for his success in the important duties of a Teacher of Youth:

Rt. Rev. Benjamin T. Onderdonk, D. D., New York; Rev. Wm Morris, Rector of Trinity School, No. 76 Varick street, New York; Rev. Samuel Seabury, D. D., No. 365 Hudson-street, N. Y.

The following branches will be thoroughly taught in the School: Reading, Spelling, Defining, Writing, Mental and Practical Arithmetic, Ancient and Modern Geography, Ancient and Modern History, English Grammar, Exercises in English Composition, Declamation, Natural and Moral Philosophy, Rhetoric, Astronomy, Chemistry, Algebra, Latin, Greek, Vocal Music, and all other branches included in a complete Classical or Scientific course of study.

TUITION.

1st Class, or Primary Department, per quarter of 12 weeks,	$3 00
Minor, or 2d Class,	4 00
Junior, or 3d Class,	5 00
Senior, or 4th Class,	6 00
Classical Course,	8 00

Modern Languages, each $5 extra per quarter.
Fuel for the season, $1. Stationery, 25 cts. per quarter.
First Term commences Monday, September 4, 1843.
Sept. 2—3t

REV. J. F. MESSENGER'S CLASSICAL SCHOOL,

Corner of Clinton and Pacific streets, Brooklyn.

THIS School will re-open on the 1st day of September. Punctual attendance of the pupils is requested.

The course of instruction in this institution is full and thorough; embracing the English, Classical, Mathematical and Scientific branches. Strict attention is paid to the formation of the moral as well as intellectual character of pupils. The first Masters are employed in the several departments, under the constant personal supervision of the Principal. The mode of instruction hitherto attended with so great success will be continued. The limited number of six pupils will be received into the Principal's family, and enjoy the advantages of the School with the care of a parent. The location is healthy, in the delightful neighborhood of the South Ferry, and affords a desirable opening for those wishing to have their children within ready access, and yet removed from the city.

Circulars containing terms, and further details, may be had at the office of the Churchman. Aug. 31.

FOR RENT,

And Possession given 1st of October,

THE House at Bridgeport, Conn., known as Golden Hill Seminary. It has been used for the purposes of a Young Ladies' Boarding School for the past seven years, and has every convenience for the accommodation of fifty pupils. The situation is a delightful and healthful one, within four hours by steamboat from New York. The fixtures and furniture will be sold or rented with the house, if desired.

Address Box 95, Bridgeport, Conn., Post Office, post paid. Sept. 2—4t$

PRIVATE SCHOOL FOR BOYS,

UNDER THE CARE OF THE REV. C. D. JACKSON, A. M.,
255 Greene street, near Waverly Place.

THE Fall Term will commence on Monday, September 4th. The design of this School is to give to *a very small number* the means of a thorough and accomplished education preparatory to college or business, *under the personal instruction of the Principal.* Circulars containing terms, references, &c., can be had at the house. August 19—1m.

WASHINGTON COLLEGE.

THE Fall Term of this Institution will commence on Thursday, the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year, should present themselves for examination. The requisites for admission are the same as in the other colleges of New England.

Washington College was founded under the auspices of Bishop Brownell, and chartered by the Legislature of Connecticut in 1824. The first class was graduated in 1827. It now numbers 247 alumni, 80 of whom are clergymen, and between 20 and 30 now candidates for orders. It is strictly a Church Institution; the members of the Faculty and of the Board of Trustees being all Churchmen. The course of study is as extensive and as thorough as in any of the northern colleges. It has a well selected library, and a chemical and philosophical apparatus, amply sufficient for all the purposes of instruction. There are three terms in the year.

The expenses are—for tuition, $11 per term; room rent, $3 50; servants' hire, use of library, &c., $3; board, from $1 50 to $2 25 per week.

The whole expense of a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy, a less sum will suffice.
Washington College, Aug. 19, 1843 6t$

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.
August 12—tf.

PUBLISHED THIS DAY,
A FULL AND TRUE STATEMENT
OF THE
EXAMINATION AND ORDINATION
OF MR. ARTHUR CAREY,
TAKEN FROM
THE CHURCHMAN of July 8, 15, 22, 29, and August 5, 12, 19, and 26.
With an Appendix,
Consisting of the Correspondence which has appeared in that paper on the subject.
By J. A. SPARKS,
Aug 26. Churchman's Bookstore, 109 Nassau st,

POETRY.

EMPLOYMENT.

Man is a busy thing, and he
Will deal in all sorts of affairs,
Weighty and trivial; each may be,
The subject of his greatest cares:
But this shall my employment be,
Still to be busied, Lord, with Thee.

Some are all spirit, and will fly
At nothing lower than a throne;
The proudest spires of dignity
They, in their hopes, have made their own:
But this shall my employment be,
To seek my honor all from Thee.

Some that are sprung from coarser clay
Adore a paint-disguised face,
And daily their devotion pay
To spotted beasts, or else as base:
But this shall my employment be,
Daily to serve and wait on Thee.

Some to enhance the price of gold,
They judge their souls to be but dross;
And are so saving that they hold
The air, the breath, a mighty loss:
But this shall my employment be,
I will love nothing like to Thee.

Some are so loyal to the book
Till they can criticise, and tell
How many steps old Time has took
Since our great father Adam fell:
But this shall my employment be,
Better to know myself and Thee.

From the London Church Intelligencer.

THE FORCE OF TRUTH.

SIR,—There is an increasing feeling in our Church, that an arbitrary and unsound system of faith and practice is gradually giving way before the progress of Catholic truth.

The best men in the several evanescent parties, feel most deeply that this is the case, and are painfully alive to the real causes of the movement.

There is a witness within which brings this conviction with more power to the heart than any outward signs, however strongly they may speak to the understanding.

It is in vain that flippant journalists assure the pious evangelical, that the influence of his principles is increasing, and number districts upon districts in our metropolis, where Solifidian doctrine alone is preached, and in which, if preached, none other would be tolerated.

He well knows that in a great city devoted to excitement mental and physical, to sensual and intellectual pleasure, it could not be otherwise: that a system of teaching must be popular, which bids the inquirer after eternal truth, consult the imaginations of his own heart, and seek no other interpreter of holy writ: which flatters him into contentment with the conclusions at which he thus arrives, and allows him to strike out all that is severe or self-denying from his creed and from his practice.

But the sincere Bible Christian is taught that the preaching of men sent from God should have a very different effect on a great city full of pleasures and of crimes. He is convinced that it should lead to repentance and deeds of penance, whilst at the same time he knows that all such requirements are denounced by his party as the self-righteous inventions of papal craft and superstition. He feels himself not to be without blame in this matter, and under the weight of similar recollections, of which I will mention a few, he carries about with him a wounded spirit, and refuses to be comforted.

First.—He sees converts to his creed are generally full of confidence, that they have passed, without a lengthened and painful conflict, from the path of worldly pleasure, into a road, which, part from self-denial, leads securely and certainly to heaven; and his heart sinks within him, as he traces this soul-destroying deceit to a system of teaching which he has supported by his example, and sanctioned by his authority.

Secondly.—He is aware that his party, consistently with the abovementioned error, has discarded from its creed a practical belief in the day of judgment, and have deprived the words of the Son of God of their real force and meaning. He also feels that, by silence, or the absence of indignant disavowal, he has consented to the crime, that all holy men must be offended at such unfaithfulness, and that the loss of those adherents cannot be compensated by crowds of noisy and worldly proselytes who claim his friendship.

Thirdly.—He fears that he has offended the saints in Heaven. He knows that many, with the spirit of the profane Son of Noah, have irreverently pointed the finger of scorn at those fathers of the Church whom pious men in all ages have regarded with reverence and love, and who have now white robes given them and await in such clothing the final triumph of the Lamb. He knows that he has not rebuked the scorner, but has consented to sit in his seat.

Fourthly.—He acknowledges that his place is justly taken from him, that true disciples of a crucified Saviour have arisen, calling on men to crucify the world and the flesh, who are not ashamed of the doctrine of the Cross, but declare it in all its holy requirements, and exhibit living examples of the severe lessons which they teach.

Fifthly.—He knows that railing accusations, which are now the universal resource of those who support his cause, will rebound from the shield of faith, and from the armor of those, who, for railing, return prayers; for false accusations, firmness in the faith; and that such weapons must gradually thin his own ranks of everything that is honest and of good report.

Sixthly.—He clearly sees that his party cannot recover their lost position by the applause of statesmen or their patronage, but by prayer, and confession of sin to God, and to those whom they have injured; and this step he fears that few, very few, are yet prepared to take.

No wonder then, if a pious mind should be grieved by such recollections—many are thus afflicted. But another class of persons are yielding by degrees to the advance of Catholic truth, who have acted apparently a more consistent part. I allude to men who have risen to high stations in our Church, either by the force of intellectual attainments only, or by the favor of men of office. Till very lately, they had been accustomed to lead the same lives that other men lead, except when their ordinary course might be broken in upon by their sacred duties. No wonder if such men were displeased at the doctrine of self-denial, at being told of fasting and alms-deeds, of being admonished faithfully of these and other self-denying duties, according to the literal teaching of Scripture and of the Catholic Church. No wonder that they should call the enforcement of such requirements a magnifying of trifles, who had hitherto deemed the pleasing of the senses the serious business of their lives. Still such men are taught in some degree to acquiesce in the public movement. We hear no longer that seasons devoted by the Church to prayer and penitence are *chosen* for worldly entertainments by any whom we desire to love and venerate. This is not much, yet it is some advance; men evidently think of these things, who never before thought of them. And may the pious of all parties see that the only method by which they can come to a good understanding with each other, is to walk as pilgrims!

So will they meet each other as those who travel the same road, and confer together as friends, and combine to strengthen the Church of Christ in this kingdom, and to raise again in its power and in its beauty that glorious pillar of the Truth. CATHOLICUS.

From the Boston Transcript.

WHAT TO BELIEVE: A TALK FOR THE TIMES.

Mrs. Smith. How rapidly the Church of Rome is gaining ground in England! It will soon be dominant again.

The Tablet, Romish paper. "The Anglican Church is growing every day with the growth of a giant. Look at this heretical communion now, and look at it ten years ago. Then it was broken, discomfited, trampled on, despised, and its approaching end foretold. Now, we verily believe, it is stronger than it has ever been since King William's Revolution. In all quarters it is becoming more efficient, more respected, more powerful."* (Quoted in "The Church Intelligencer," London, July 19.)

Mrs. Smith. You quite astonish me! Why, it is just about ten years since the Puseyites came to your aid.

United States [Roman] Catholic Miscellany. "We acknowledge no alliance with the Puseyite party." (Paper of July 29.)

Mrs. Smith. But now, surely, since that sermon, their great leader must be claimed as yours!

[Roman] Catholic Herald. "Unfortunately, he has not advanced far enough for us to claim him as our own." (Paper of August 3.)

Mrs. Smith. You don't mean to say that Dr. Pusey has not come out, at last, a real Roman Catholic?

[Roman] Catholic Herald. "The preface points out the difference of the teaching of Dr. Pusey from that of the Catholic Church, and shows that he is not yet a child of faith. We must pray that the film which dims his vision may be removed." (Paper of July 27.)

Mrs. Smith. Well, this is very strange! Why, it was only the other day that I read in "the Sunday School Journal," published by the American Sunday School Union, an extract from "the Pastoral Letter of the most Reverend the Archbishop and the Right Reverend the Bishops of the Roman Catholic Church in the United States of America, assembled in Provincial Council at Baltimore, in May, 1843, to the Clergy and Laity of their charge;" which says of "the Puseyite doctrines," as it calls them, "on almost all points on which we and the Protestants differ, they are only to be distinguished from the tenets of the [Roman] Catholic Church, by the aid of a theological microscope of exceedingly magnifying powers."—(Paper of August 2.)

Banner of the Cross. "Having attentively read the Pastoral Letter, on its first appearance, we were satisfied that it contained no such passage as the above; but to make assurance doubly sure, we referred to our copy, (published by the official organ of the Archbishop of Baltimore,) and carefully collated it with the extract pretended to be given in 'the Sunday School Journal.' And now, we repeat our charge, that in every word, from beginning to end, it is an *infamous forgery!*" (Paper of August 12.)

Mrs. Smith. Well, I'm sick and tired of hearing of this Dr. Pusey, and am glad that *he's* put down, at any rate!

Liverpool Times, a Radical and Dissenting paper. "The secret conclave which has suspended Dr. Pusey, on a charge of preaching doctrines opposed to those of the English Church, has acted in such a manner as to excite considerable sympathy in his favor, were amongst those who are most opposed to his opinions. To condemn a man without listening to his defence, is contrary to the practice of any tribunal ever heard of, except the Holy Inquisition, and is especially opposed to the humane and considerate principles of the English law. Dr. Pusey may or may not have been guilty of setting forth heterodox doctrines: but, even if he has, that affords no justification of the course adopted against him. Indeed, the greater his heresy, the easier it would have been to convict him of it; and therefore the less excuse there was for condemning him unheard. By the course adopted, the sentence is deprived of all effect. His own friends are already discrediting it, as the condemnation of a man punished by his enemies, in his absence; his opponents are unable to show the grounds on which he has been suspended; and the public in general look on the whole proceeding as opposed to every principle of justice and common sense." (Quoted in Boston Transcript, August 16.)

Mrs. Smith. Well, it is hard to know what *to* believe. I'll to "my old and long-tried friend." By this time, Col. Webb, perhaps, has heard from Bennett, who is to furnish all the news about "our Church." He would be sure to go to Oxford, to find out who the Vice Chancellor is, and I see the Hibernia is in.

* In the first eight years of this century, *twenty* Churches were consecrated in England. In the eight years, to 1842, *five hundred and twenty-five* have been consecrated.

From the English Churchman, August 3.

EXTRACTS FROM HOOKER.

SIR,—It seems to me not unlikely that the following extracts from Hooker may appear to some of your readers, as well as to myself, to have a melancholy interest about them as illustrating and confirming the scriptural lesson, that "*there is no new thing under the sun.*"

"Athanasius, especially, whom, by the space of forty-six years, from the time of his consecration to succeed Alexander, Archbishop in the Church of Alexandria, till the last hour of his life in this world, they never suffered to enjoy the comforts of a peaceable day." . . . "Crimes there were laid to his charge many, the least whereof, being just, had bereaved him of estimation and credit with men, while the world standeth. ***His judges the self-same men by whom his accusers were suborned.*** Yet the issue always, on their part, shame; on his, triumph. Those bishops and prelates, who should have accounted his cause theirs, and could not, many of them, but with bleeding hearts, and with watered cheeks, behold a person of so great place and worth constrained to endure so foul indignities, were sure, by bewraying their affection towards him, to bring upon themselves those molestations whereby, if they would not be drawn to seem his adversaries, yet others should be taught how unsafe it was to continue his friends. Whereupon it came to pass in the end, that (very few excepted) all became subject to the sway of time; other odds there was none amongst them, saving only that some fell sooner away, some later, from the soundness of belief; some were leaders in the hosts of impiety, and the rest as common soldiers, either yielding through fear, or brought under with penury, or by flattery ensnared, or else beguiled through simplicity, which is the fairest excuse that well may be made for them." . . . .

"Only in Athanasius there was nothing observed throughout the course of that long tragedy other than such as very well became a wise man to do, and a righteous to suffer. So that this was the plain condition of those times: the whole world against Athanasius, and Athanasius against it; half a hundred of years spent in doubtful trial, which of the two in the end would prevail, the side which had all, or else the part which had no friend but God and death—the one, a defender of his innocency—the other, a finisher of all his troubles."—*Hooker's Ecc. Pol.* Book v. ch. xlii. sec. 2, 4.

In applying this passage to present times and present prospects, one may appear to be indulging gloomy forebodings. But it is surely best for us to be prepared for a severe and lengthened trial; and if it should be the will of Heaven that we are to continue to see holiness of life and zeal for God's truth defamed and persecuted, let us establish our hearts with the assurance, that for every reproach, and for every pang, which unkindness and injustice can inflict, there is prepared an abundant and eternal recompense. Only let us look well to ourselves, that we be true both to the cause and to him whom God has chosen to suffer for it; and let us take good heed to ourselves that we do not add fresh bitterness to his trials, either by betraying the truth through weariness under continued discouragements, or by being moved by the sense of injustice to any act, or even feeling, of undutifulness.

The preservation, age, and the restoration of our branch of the Church, seems, humanly speaking, to depend on the fortitude and patience of her faithful children.

A more glorious pattern of zeal for the truth, chastened by entire forbearance and meekness, has now been shown us within her pale, than any Church has seen for many an age.

With such a mark and pledge of God's presence in her before our eyes, let us cling to her—let us learn not only gladly to suffer, but, if it be God's will, patiently to see her holiest children suffer for her, not doubting but all things, even the grossest acts of injustice and cruelty, work together for good, both to her and to them, in the hands of overruling mercy.

I am, &c. G. P.

From the English Journal of Education for June.

NOTICE OF THE LATE S. F. WOOD, ESQ.

AN ENGLISH LAYMAN.

The present number of this journal cannot go forth without some allusion to the recent death of one of the most diligent laborers in the cause of Christian education. He is known to our readers as the author of two articles, "On Attaching the Middle and Lower Orders to the Church," which appeared in this journal with the signature of S. F. W. The initials are those of the late Samuel Francis Wood, M. A., of Oriel, Oxford, and Barrister-at-law. It must be noticed here, with peculiar interest, that the last of those papers was one of his latest compositions. Just before it appeared in our April number, he had retired to the seat of his father, Sir Francis Wood, Bart., of Hickleton, in Yorkshire, where he passed into rest on Saturday, the 22d of April, after two years of slowly wasting health and strength.

It is not in the pages of a magazine that the memory of what we must venture to call his saintly character can be fitly preserved. Something in the way of silence is due to that unaffected reserve, wherewith he seemed to withdraw himself from observation, and to be wounded by praise. Yet something in the way of utterance is due to the friends who loved him, and to the Church which reaped the fruit of his willing service. Even here, therefore, without trenching on the province and privilege of near and dear friends, who, we trust, will speak of his more private life for the instruction of others, it may not be presumptuous to note down a few particulars of those good works, the unwearied discharge of which, even to the last, causes him to be missed in so many quarters.

During his college life he was, as he has been ever since, an example to many. He was formed to make and retain friendships, of no common warmth, by animated kindness of manner, affectionate and tender sympathy, and an unvarying charity of judgment which was most remarkable. He took his degree in May 1831, and was in the first class in classics, a distinction which he fully deserved, by an unusual union of elegant scholarship, historical knowledge, and philosophical thought, with a sound and discriminating judgment. He was always remarkable for accuracy of knowledge and independence of mind, as well as for the freshness of interest with which he apprehended the merits of the different schools of literature to which this century has given birth, both at home and abroad.

With these qualities, so given by nature, so improved by cultivation, and sanctified by purity of intention and deep devotion, it is not surprising that he took a vivid interest in the struggle which these times have witnessed for the maintenance of ancient principles and the restoration of life to the institutions of the Church. With clearness of intellect to apprehend distinctly the points at issue, and with that earnestness of heart which gives one man power over others, he exercised an important influence, though with such retiring modesty, that he seemed himself unconscious of it; yet sometimes by his pen, sometimes by his counsel, and at all times by the example of his meekness, and by the sweetness of his society, he drew men on to holy thoughts, and to deeper views of what was passing around them.

In this place, however, we must speak of him only in one point of view, namely, in reference to the service rendered by him to the various societies which in our day supply in some measure the lack of a more adequate ecclesiastical organization. He was early called to this work, by gaining the confidence of that revered layman, whose retirement from the treasurership of the National Society was so affectionately commemorated at the last annual meeting. As that venerable person seemed to perform the part of Robert Nelson in this century, so did he of whom we are writing seem destined one day to follow in the same track; indeed, he once was heard to observe, that it seemed as if he was called to take up the routine of the work of his aged friend; and therefore, though few were more painfully alive to the faults of our religious societies, or longed more earnestly for deeper principles of united action, he was content, day by day, to do the good which seemed appointed to be done in his time by means of the existing machinery. Accordingly, he would spend many a patient hour, even during exhausting illness, in sifting applications for aid, whether for the building of churches or of schools, or for the employment of additional clergy.

In the various committees of which he was a member, he was ever diligent in his attendance to the ordinary routine of business, as well as ready to devise plans of extended utility; there was no one more clear-sighted to discern what was practicable from what was fanciful, no one more fertile in expedients to reconcile conflicting opinions, and to bring various minds to bear on the execution of the common object. In all his communications there was a peculiar suavity of manner, a consideration for the feelings of others; and especially in his dealings with those in authority or in advanced life, there was an unaffected deference and delicacy of manner which cannot easily be forgotten.

He was among the first promoters of the extended diocesan operations engrafted on the parent stock of the National Society, and, in the operations of the Committee of Inquiry and Correspondence, his was the clear pen to sketch some of the most important documents; his the zeal and the discretion which commended the plans proposed to the judgment of those on whom their adoption depended.

In how many ways he advanced the cause of education both in London and in the country, cannot now be told; but it may be interesting to an important, and we hope a numerous, class of the readers of this journal, to know that they are in a great measure indebted to him for the arrangements by which the comfort and improvement of the adult masters in training at Westminster have been provided for. The rising institution at Stanley Grove also engaged his peculiar interest and watchful care. It owes to his happy suggestion the name of St. Mark's College, which so well indicates the true position of the schoolmaster in the Church.

He had taken particular interest in the erection and adorning of the chapel, to which he gave a window of stained glass; but he was not permitted to live till divine service was performed within its walls. He was, however, fresh in the memory of the friends who there knelt together on the third Sunday after Easter, but one week after his funeral; and along with his name, doubtless, were remembered those of W. M. Praed and H. N. Coleridge, fellow-workers in the same cause—like him accomplished in mind and gentle in spirit, and like him called hence in the prime of life.

May the remembrance of such animate the hearts of those who remain, that they slacken not in the work to which they stand pledged; and may God, in His mercy, increase the number of those who labor in His Church, and grant them a like spirit of patience, humility, and perseverance!

SELF-RIGHTEOUS ADVERTISEMENTS.

In pretensions to high personal purity, and in the encouragement of raving and excitement in the pulpit, the English Evangelicals—the bitter opponents of the Puseyites—take the place of our Scottish Non-Intrusionists. In some very offensive points, it is but justice to our countrymen to say, that they have been completely outdone by the Evangelicals of England:

In the Record newspaper, the avowed organ of the party, the reader will see every week advertisements from cooks, butlers, coachmen, boarding-school mistresses, &c., &c., seeking for employment, and at the same time publicly announcing their own holiness, in utter disregard of the requirements of the Gospel. A young woman certifies her genuine piety and her skill in pickling and preserving. A devout man of law seeks employment in his profession, averring that "a sphere of religious usefulness is more his object than income." A lady who has accommodation for boarders assures the public that hers is a truly Christian family, and that her house is close by "a Church where the Gospel is preached,"—meaning that the parson is an Evangelical. The least offensive to Christian feeling of these announcements is, where one party recommends another to the patronage of the Christian world, as in the following, which we noticed lately—the concluding clause of which, however, might give a handle to a determined scoffer to suspect that there was a pious collusion between the parties:

"A lady wishes to recommend a Christian carver and gilder, who has done several jobs for her. He is a first rate workman, is entirely trustworthy, and walking as under the eye of God. He has been employed in, and undertakes the general fitting up of houses. Most satisfactory references can be given. Address C. B. St. Julien, 6, Windmill-street, Tottenham-court-road. This notice is unknown to the subject of it."—*Record of October 6, 1842.*

Not only are shameless advertisements, such as we have alluded to, inserted in the newspaper which is the organ of the self-styled "Evangelical" party in England, but their insertion has been more than once, with cool effrontery, vindicated by the conductors of the papers, to whom, as they are a property of which they have a monopoly, they are no doubt not unprofitable. But it is a sad thing to make money by such profanation.—*Fifeshire Journal.*

VALUABLE CHURCH BOOKS.
FOR SALE,
SUMMARIES OF THE SERMONS AND DISCOURSES OF SHERLOCK AND JEREMY TAYLOR.
BY REV. T. S. HUGHES.
THE HOLY SCRIPTURAL DOCTRINE OF THE DIVINE TRINITY IN ESSENTIAL UNITY, AND THE SUPREME GODHEAD OF JESUS CHRIST.
AN ESSAY ON THE CHURCH,
BY REV. WM JONES, of Nayland.
SACRED CLASSICS, CONTAINING SPIRITUAL PERFECTION UNFOLDED AND ENFORCED.
TREATISES DEVOTIONAL AND PRACTICAL,
BY JOHN HALL, D. D.
BUTLER'S ANALOGY OF RELIGION.
JAMES A. SPARKS,
Churchman Bookstore,
July 29. 109 Nassau street.

THE TRUE CATHOLIC: REFORMED, PROTESTANT, AND FREE.
EDITED BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH, with the approbation of the Bishop of Maryland.

PUBLISHED MONTHLY, in large octavo, 48 closely printed pages, each number. Terms, $2 50 a year, payable in advance.
The first number was issued on the 1st of May which, with the subsequent numbers, will be furnished to new subscribers.
All postmasters are authorized by law to frank letters, free of postage, with money enclosed for this magazine. A gold piece of $2 50, carefully secured under the seal, is a convenient remittance for one year's subscription. Address, (free of postage,)
JOSEPH ROBINSON, Publisher,
No. 110 Baltimore street, Baltimore.
August 12. 2M

ORGAN MANUFACTORY,
ANTHONY-STREET, NEW YORK.
THE subscriber manufactures all kinds and sizes of Church and Parlor Organs, of improved construction, superiority of tone, and at extremely moderate and advantageous terms.
Also, those truly useful organs; possessing Barrel action in addition to the usual finger keys; by which Psalmody is performed in the first style of execution, and rendering this noble instrument perfectly available in Country Churches where Organists cannot be procured.
FOR SALE,
Several Parlor Organs, varying from $200 upwards.
Also, Church Organs, of great volume of tone, from $300 upwards.
Also, a large Church Organ, with two sets of keys fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.
GEORGE JARDINE,
May 27—yly Organ Builder.

GENEVA COLLEGE.
CANDIDATES for admission to the next Freshman Class will present themselves for examination on Monday and Tuesday before Commencement, or on Wednesday, September 13th, the day before the beginning of the fall term. BENJ. HALE, Pres't.
Geneva College, August 1, 1843. 6t.

PRIVATE TUITION.
A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., having just returned from Europe, is desirous of a few pupils either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.
Address No. 50 Franklin-street.
REFERENCES.
Right Rev. Bishop Benjamin T. Onderdonk.
" " " Whittingham.
" " " Eastburn.

Rev. Dr. Berrian.	Prof. Chas. Anthon, LL. D.
" " Taylor.	Dr. John Stearns.
" " Anthon.	Curtis Bolton, Esq.
" " Smith.	Louis Loutrel, Esq.
" " M'Vickar.	Thomas C. Butler, Esq.
" " Turner.	George T. Strong, Esq.
" " Wilson.	
" J. M. Forbes.	
" B. I. Haight.	July 8—3m

CHURCHMAN'S BOOKSTORE,
JAMES A. SPARKS,
OFFICE OF THE CHURCHMAN,
No. 109 NASSAU-STREET, NEW YORK,
(UP STAIRS.)
Orders enclosing cash, for any book to be had in this city, promptly attended to.

CHURCH MUSIC,
Adapted to the use of the Protestant Episcopal Church, and others using Chants.
RECENTLY PUBLISHED,
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